

BABYLON:

OR

THE QUESTION EXAMINED,

“ IS THE CHURCH OF ROME THE BABYLON
OF THE APOCALYPSE ? ”

BY

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ESSAY,

&c.

CHAPTER I.

Whether Babylon in the Apocalypse is the City of Rome.

THE subject of our Enquiry is ;—

Whether the Prophecies in the Apocalypse¹, or Revelation of St. John, respecting Babylon, concern ROME as she now is ?

This Question divides itself into two parts ;

First ; Do these prophecies concern *the* CITY in which the Bishop of Rome holds his See ?

Secondly ; Do they concern that City in her *spiritual* as well as her temporal character ; that is, do they regard her as *a* CHURCH, as well as *a* City ? and as exercising power, not merely at Rome and in Italy, but in many other countries, and over many other nations of the world ?

¹ Chapters xiii. xiv. xvi. xvii. xviii. xix.

TO THE RIGHT REV.

ASHHURST TURNER,

LORD BISHOP OF CHICHESTER.

MY LORD,—Your Lordship, having been pleased to refer, in a letter recently published, to the present Essay, in terms of approval, has enhanced that favour by permitting me to inscribe it to you, and by giving me an opportunity of saying, that its readers will, I am sure, have more confidence in the soundness of its reasoning, and in the truth of its conclusions, on a question of great and solemn importance, especially at the present time, when they have the satisfaction of knowing, that they have commended themselves to the favourable judgment of a person of your Lordship's learning and wisdom and high station in the Church.

I am, MY LORD,

With much respect,

Your Lordship's dutiful Servant,

CHR. WORDSWORTH.

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PREFACE*.

It is worthy of observation, that the Ancient Church of God was never left without Prophetical guidance. He prophesied to Adam concerning the First Advent of Christ¹. Enoch prophesied of the Second Advent². Job prophesied also of the Second³; and Balaam of the First Advent⁴. Subsequently to the promulgation of the Law from Mount Sinai, a succession of Prophets was

* Having been requested to publish separately those portions of the "Lectures on the Apocalypse" which refer to the Apocalyptic Babylon, the Author has endeavoured to embody in a compendious Essay the substance of what has been said on that subject in those Lectures, with some additions; and he now offers the result to the Public in the present Volume, with an earnest hope that it may be found to contain matter for serious reflection, and be not unseasonable at the present time.

¹ Gen. iii. 15.

² Jude 14.

³ Job xix. 25.

⁴ Numb. xxiv. 17.

raised up, to give counsel and consolation to the Jewish Church, till the Canon of Scripture was sealed by Ezra, after the Babylonish Captivity. The Volume of the Law and the Prophets, being thus completed, sufficed for the direction of the Church, in all her difficulties, till the First Coming of the Great Prophet of Prophets, the Messiah. Thus, *The Law and the Prophets were until John* ^a.

The Church, under the Christian dispensation, is higher in dignity and richer in privileges than the Church under the Mosaic or Patriarchal economy. And since Christianity is the final revelation of God to man, and will continue in the World till the Second Coming of Christ ^b, it is reasonable to suppose, that not less consolation and counsel of a prophetic character, has been vouchsafed to the Church for her guidance from the period of the first publication of the Gospel till the Second Advent, than was afforded her from the time of the Creation till the First Advent of Christ.

Almighty God has also been pleased to make a general promise of such prophetic instruction to His Church; *Surely the Lord will do nothing, but He revealeth His secret unto His servants the Pro-*

^a Luke xvi. 16. Matth. xi. 13.

^b Matth. xxiv. 14. Heb. i. 1, 2, x. 26.

phets ^c. Hence, in all important and intricate questions, affecting the interests of the Church for many successive generations, she is authorized to look for a solution of her difficulties to the Prophetic Word of God.

It is true, that Almighty God has provided a succession of human Teachers in the Christian Church, as He did in the Jewish Dispensation, to instruct the People by oral communications, and by written Treatises, and to supply them with spiritual directions, exhortations, and admonitions, in grave matters of controversy. But it is evident, that great multitudes of persons, especially among those who are occupied in laborious business or have not enjoyed the advantages of a learned education, are incapacitated by circumstances from weighing the evidence and balancing the arguments of controversial disputations. And yet these persons are often exposed to no less danger from religious error than others, and are equally in need of guidance in difficult questions of Religion. Such persons require an authoritative verdict, not entangled with polemical subtleties, but pronounced in strong and articulate language; in a word, such a verdict as cannot be uttered by man, but can proceed only from the Mouth of God.

^c Amos iii. 7. Cp. John xiv. 26. xvi. 13.

Hence, we have reason to expect a declaratory Sentence on such questions as these, in the pages of HOLY WRIT.

Besides, we are assured by God, that Holy Scripture contains all that is requisite for our direction in matters relative to Divine Truth. The HOLY SCRIPTURES says St. Paul are *the things*⁸ which are able to make us wise unto salvation through faith which is in Christ Jesus; And all Scripture is given by Inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness⁹. And for what end? In order, he adds, *that the man of God*—whether he be poor or rich, illiterate or learned—*may be perfect*; that is, in order that he may be fully equipped with the knowledge of Divine Truth, *thoroughly furnished*¹ unto all good works. And if the Holy Scriptures did not contain all that is necessary for instruction and comfort in things affecting the everlasting welfare of man, and therefore for guidance in such controversies as these, the Scriptures could not be said to be *the things, which are able to make us wise unto salvation*.

⁸ τὰ δυνάμενα. 2 Tim. iii. 15. The force of the article *the* deserves especial notice in this text.

⁹ 2 Tim. iii. 16.

¹ ἄρτιος,—ἐξηρτισμένος . . . armed from head to foot.

This being premised, it may be observed, that among the various religious controversies which have agitated the Church, since the coming of Christ, none have exercised a more lasting and extensive influence, none have involved persons of all classes in more perplexity, none have affected more deeply the public and private interests, the temporal and spiritual welfare, of mankind, than those questions which are subjects of debate between the Church of Rome on the one hand, and the rest of Christendom on the other.

It is therefore probable, *à priori*, that we shall find a solution of these questions in the Prophetical Writings of the New Testament.

It may next be observed, that in the Volume of the New Testament there is *only one* prophetical Book; namely, the APOCALYPSE OF REVELATION of St. John.

Therefore, we add, it is probable, *à priori*, that the solution required will be found in the APOCALYPSE..

This probability appears to be much increased, when we proceed to open the Apocalypse, and to scrutinize its design and character.

We find, on examining it, that it is intended to be a Prophetical History of the Church² from the

² Bede (in Apocalyp. iv. 1,) speaks the judgment of the most ancient and best Expositors when he says, that St.

time in which it was written, namely, the first age of Christianity, and that it reaches forward to the Day of Judgment, the End of the World, and the final severance of the Evil from the Good; the circumstances of which events are minutely described in it³.

Now, whatever opinion we may entertain with regard to the Church of Rome; whether we may think that her claims to Supremacy, Sanctity, Unity, and Universality, are sound or no; one thing is clear, and must be acknowledged by all,—that she holds a very important place in the History of the Church of Christ. She exercises a very extensive and dominant influence in Christendom, and has exercised it for ten centuries. If we may so speak, the Church of Rome is one of the most remarkable religious Phenomena that exist or have ever existed in the world.

Bearing this in mind, and remembering also that the Apocalypse is a Prophetic History of the Church from the First Advent of Christ even to His Second Coming, we feel a strong, and almost irresistible, conviction, that *some* notice of the Church of Rome will be found in the Apocalypse.

John in the Apocalypse displays the general History of the Church. "*Totum tempus Ecclesie variis in hoc libro figuris repetit.*"

³ Rev. xx. 11—15.

A Prophetic History of the Church, which made no mention of Rome, would (to speak in terms which all her devoutest adherents must approve) be like a History of France or England without any mention of Paris or London.

The Apocalypse being a *divine* History, such an omission appears to be incredible.

The question therefore arises; Is there any description of the Church of Rome in the Apocalypse? and,

If so, what is it?

This is the subject of Enquiry in the present Essay.

It has been already said, that a Verdict may be expected from the pages of Prophetic Scripture concerning the claims of the Church of Rome; and we have observed, that a *Scriptural* Verdict is the only one which can be regarded as *conclusive*. Such a verdict is paramount to all others, since it is not human, but divine; it is also of universal application, being adapted to the capacities of *all* Classes of Society; and it is endued with power to bind the conscience, to dispel the doubts, and to determine the practice, of all.

If then a verdict of this kind is to be had, all parties are bound to unite in an endeavour to obtain it.

There is also another circumstance which may be regarded as providential, and which gives special force to an appeal, for a settlement of these controversies, to the Apocalypse.

The Church of Rome *differs* from other Churches in receiving certain books as inspired—I mean the Apocrypha—which the Church of England, with other Christian Churches, and with the ancient Church of the Jews, does not recognize as such. Here there is a *difference* between her and them. But the Church of Rome *agrees* with the Church of England, and with all other Churches, in regarding the Apocalypse as dictated by the Spirit of God. She *requires* all her members to receive it as inspired⁴.

In the Book of Revelation therefore we have, a Divine Tribunal acknowledged as such by *both parties*. To it then let us appeal.

Before we conclude these Prefatory Remarks, let us touch on one seeming objection, which appears to have weight with some persons.

The Apocalypse, it is alleged, is a Book of a peculiar nature, containing visions of a mysterious character. It has, also, been interpreted in different manners by different expositors. And it has

⁴ See the Decree of the Fourth Session of the Council of Trent, A.D. 1546.

sometimes been made an instrument for disseminating extravagant doctrines.

On such pleas as these, some persons excuse themselves in not giving it the attention which it ought to receive. And they even go so far as to speak in a tone of disparagement concerning all endeavours to derive wisdom from the Apocalypse. Some have stigmatized such endeavours with hard words; but when requested to produce their reasons for so doing they appear to have little to say, and not to have thought much, on the subject.

And here it may be observed—

1. That the present Essay does not invite attention to the whole Plan of the Apocalypse, but only to an Episode in it. And whatever opinions may be entertained with regard to the general scope of the Apocalypse, the question now for consideration is, whether the evidence connected with *this* Episode is not clear and conclusive.

2. Next, we may remark, that the objection drawn from the mysteriousness of the *Apocalypse*, would have been equally applicable to the *Prophetical* Scriptures of the *Old Testament*, before and in the times of our Blessed Lord.

3. So likewise would the allegation from *discrepancy* of Interpretation. What could be more

different than the opinions taught in various schools of the Rabbis concerning the meaning of their own prophetical Scriptures, even of those prophetical Scriptures which most nearly affected themselves, and the future fortunes of their own City, Jerusalem? And what could be more wild and fanatical than the hopes of temporal power and worldly glory, and the notions concerning the person and office of the Messiah, which were, and still are, derived by some among the Jews from their own prophetical Scriptures? If, therefore, the Apocalypse may be safely neglected by Christians on the grounds alleged, the Hebrew Prophecies might have been cast aside by the Jews, for similar reasons.

4. But what was the judgment of our Blessed Lord in this matter?

He did not admit any of those reasons as valid. He proved His own claims by an appeal to Moses and *the Prophets*¹. He charged the Jews to search their own prophetical writings. He rebuked them for not listening to those Books; and His Apostles attribute the rejection of Christ and the consequent miseries of the Jews, to their culpable neglect and wilful blindness in not understanding the voices of

¹ Luke xxiv. 25. John v. 39. 46.

*the Prophets*², which were read in their Synagogues every Sabbath Day.

5. The fault, then, we are sure, did not lie with the Prophetical Books, but with those who neglected to use them aright.

May not this also be the case with regard to this one Prophetical Book of the New Testament,—the Apocalypse?

May not, also, much of our present difficulties and embarrassments, in matters public and private, political and ecclesiastical, arise from neglect of it? And may not, therefore, such neglect be justly described as an act of folly and sin? May it not bring on us woes like those of the Jews?

Assuredly it may. Indeed the question is decided by the Holy Spirit Himself. He, the Divine Author of the Apocalypse, commands all Christians to read it; He blesses those who understand it; and He pronounces a malediction on all who take any thing from it; and surely, therefore, on all who neglect it.

*Hear, says our Lord, what the Spirit saith unto the Churches*³. *Blessed is he that readeth, and they that hear the words of this prophecy*⁴. *Blessed is he that keepeth the sayings of the prophecy of this book*⁵.

² Acts xiii. 27.

³ Rev. ii. 7. 11. 17. 29. iii. 6. 19. 22.

⁴ Rev. i. 3.

⁵ Rev. xxii. 7.

But, on the other hand, He says, *If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life*¹.

6. No one, therefore, is justified in dismissing this subject from his mind. Every one is bound to do what he can to obtain a right understanding of the Apocalypse. To be content with having no opinion on the subject, to rest satisfied without making an earnest effort to understand it aright, is to neglect Holy Scripture and to despise the promises and warnings of the HOLY GHOST.

7. Lastly,—If the arguments in this Essay are sound, and if the conclusions arrived at are true, they afford strong evidence of the Divine Inspiration of the Apocalypse, and, consequently, of the truth of the Doctrines which it inculcates. And since (as might easily be shown, and as the Author has endeavoured to show elsewhere) the Apocalypse teaches in the most explicit and solemn language the main doctrines of the Christian Faith, this Essay may be regarded as being incidentally a defence of Christianity.

With these preliminary remarks, let me now

¹ Rev. xxii. 19.

invite the Reader's attention to the evidence laid before him in the following pages, not without prayer to the Divine Spirit, Who dictated the Apocalypse, for our illumination and guidance.

Oratio.

Ecclesiam Tuam, Domine, benignus illustra, ut beati JOANNIS Apostoli Tui et Evangelistæ illuminata doctrinis ad dona perveniat sempiterna.

Breviar. Rom. in festo S. Joannis Apost. et Evang.

MERCIFUL Lord, we beseech thee to cast Thy bright beams of light upon Thy Church, that it being enlightened by the doctrine of Thy blessed Apostle and Evangelist SAINT JOHN, may so walk in the light of Thy truth, that it may at length attain to the light of everlasting life; through JESUS CHRIST our Lord. *Amen.*

Collect for St. John the Evangelist's Day, Book of Common Prayer of the United Church of England and Ireland.

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Let us begin with the consideration of the *former* of these two questions.

Do these prophecies concern the CITY OF ROME?

Here let me premise, that the Authorities to which I shall refer on this subject, will be derived from Scripture, Christian Antiquity, and Pagan and Jewish writers; and that I shall abstain from adopting any thing from any quarter, that can be suspected of any bias against the Church of Rome.

1. We may now proceed to observe, first, these Apocalyptic prophecies, which describe the Woman who is called Babylon, and is seated on the Beast with seven heads and ten horns, do *not* concern the older, *literal*, *Assyrian*, Babylon. The inscription on the Woman's forehead is *Mystery*²; indicating a *spiritual* meaning. This word had been used by St. John's brother Apostle St. Paul, in his description of the *Mystery of Iniquity*, opposed to the *Mystery of Godliness*³: and St. John adopts the word from St. Paul, and appears to apply it to the same object as that which had been portrayed by that Apostle⁴.

Again, the Babylon of the Apocalypse is de-

² Rev. xvii. 5. 7. *Mystery*, i.e. Something *sacred* and *secret*, which is designed to convey to the mind more than meets the ear; see Casaubon, Exerc. Baron. 16 ad A. D. 43; and cf. Heidegger. Myst. Bab. ii. p. 79, 80.

³ 2 Thess. ii. 7, and 1 Tim. iii. 16.

⁴ 2 Thess. ii. 7.

scribed as a City existing and *reigning* in St. John's age⁵; but the literal, or Assyrian, Babylon *had* long *ceased* to be a reigning city when St. John wrote. Therefore the Babylon of the Apocalypse cannot be the literal or Assyrian Babylon.

2. What, then, is the City of which St. John speaks?

It is called by him a GREAT CITY⁶, and it is one which existed⁷ in his age; and would continue to exist for many centuries, certainly to our own times; as is evident from the fact, that its *destruction*, as described in the Apocalypse, is represented there as accompanied by events, which, however near they may now be, no one can say have yet taken place.

The Babylon of the Apocalypse is, therefore, some Great City which existed in St. John's age, and which still exists in our own.

Now, almost all the Great Cities of his age have fallen into decay; almost the *only great City* which *then* existed, and still exists, is ROME.

3. Thirdly, we read in the Apocalypse: *Here is the mind, or meaning, which hath wisdom*⁸ (words which appear to predict, that however plain they may be, they would be made by some to bear

⁵ Rev. xvii. 18.

⁶ Rev. xvii. 18.

⁷ Rev. xvii. 18, "that GREAT CITY which reigneth."

⁸ Rev. xvii. 9.

meanings which *have not wisdom*, in spite of the criterion here given); *Here is the mind which hath wisdom; the Seven heads of the Beast are SEVEN MOUNTAINS, on which the Woman sitteth.*

In St. John's age there was One City, a Great City, built on Seven Hills,—Rome. The *name* of *each* of its Seven Hills is well known⁹: in St. John's time Rome was usually called "*the Seven-hilled City*."¹ She was celebrated as such in an annual national Festival². And there is scarcely a Roman Poet of any note who has *not* spoken of Rome as a City seated on Seven Mountains. Virgil³, Horace, Tibullus, Propertius, Ovid, Silius

⁹ Palatine, Quirinal, Aventine, Cælian, Viminal, Esquiline, Janiculan.

¹ ἡ πόλις ἡ ἐπτάλοφος, *Urbs Septicollis*.

² The national festival of *Septimontium*. Plutarch. Probl. Rom. p. 280. D, τὸ Σεπτιμόντιον ἄγουσιν ἐπὶ τῷ τὸν ἑβδομον λόφον τῇ πόλει προσκατανεμηθῆναι, καὶ τὴν Ῥώμην ἐπτάλοφον γενέσθαι.—Varro de L. L. dies *Septimontium* nominatus est ab his *septem montibus* in quibus Roma sita est.

³ The passages, referred to, from these writers are as follows;

Virgil. Georg. ii. 535. *Æn*. vi. 784 :—

Septemque una sibi muro circumdedit arces.

Horace. Carmen Sæc. 7 :—

Dis, quibus septem placuere colles.

Tibullus. ii. v. 55 :—

Carpite nunc tauri de septem montibus herbas.

Propertius. iii. x. 57 :—

Septem urbs alta jugis toti quæ præsidet orbi.

Ovidius. Trist. i. iv. 69 :—

Sed quæ de septem totum circumspicit orbem

Montibus imperii Roma deûmque locus.

Italicus, *Statius*, *Martial*, *Claudian*, *Prudentius*—in short, the unanimous Voice of Roman Poetry during more than five hundred years, beginning with the age of St. John, proclaimed Rome as "*the Seven-Hilled City*."

Nor is this all. The Apocalypse is illustrated, in this respect, from another source, equally common to the world—Coins.

On the Imperial Medals of that age, which are still preserved, we see Rome displayed as a Woman sitting on Seven Hills, as she is represented in the Apocalypse⁴.

Silius Italicus. xii. 606 :—

Defendere tecta

Dardana et in septem discurrere jusserat arces.

See also x. 587 ; xvi. 620.

Statius. Silv. iv. iii. 26 :—

Septem montibus admovere Baias.

Martial. iv. lxiv. 11 :—

Hinc septem dominos videre montes,

Et totam licet æstimare Romam.

Claudian. xii. 19 (ed. Gesner) :—

Aurea septem-geminas

Roma coronet arces.

See also xv. 194.

Prudentius. De Romano Martyre, 411 :—

Divûm favore cum puer Mavortius

Fundaret arcem septicollem Romulus.

Such are some of the expressions of Roman Poets for five centuries concerning Rome.

⁴ See the coin of Vespasian, described by Capt. Smyth, Roman Coins, p. 310. Ackerman, I. p. 87. "Rome seated on seven hills; at the base Romulus and Remus suckled by the wolf; before, the Tiber personified." It is figured in Gessneri Numismata, Tab. lvii. Cp. Vaillant, p. 30.

4. Fourthly, St. John gives *another* criterion by which the Apocalyptic City is to be identified. *The Woman which thou sawest* (he says) *is that Great City, which REIGNETH over the Kings of the Earth*⁵.

If we refer to the Latin Poets of St. John's age, we find that the Epithets commonly applied to Rome, are⁶, *The great, The mighty, The royal, Rome; The Queen of Nations; The Eternal City; The Mistress of the World*.

If, again, we contemplate the public feelings of the World as expressed on the Coins of that period, we there see Rome, as the great City, deified, crowned⁷ with a mural diadem, holding in her palm a winged figure of Victory, which bears in its hand a Globe, the symbol of Rome's Conquests and Universal Sway.

Rome, then, was *that great City*: Rome reigned over the Kings of the Earth. Therefore the Woman is Rome.

5. Let us pass to another characteristic.

The Woman, described by St. John as sitting

⁵ Rev. xvii. 18.

⁶ "Maxima rerum Roma." Virg. Æn. v. 600. 660. Manil. iv. 773. Propert. iv. 1. Hor. 1 Sat. v. 1. 1 Ep. vii. 44. Ovid, Met. xv. 445. See the passages cited by Elsner. ad Apoc. xvii. 3. xviii. 7.

⁷ See the figures described, and the citations collected, in Spence's Polymetis, p. 243, and Vaillant, Numismata Ærea Imperatorum, Paris, 1695, p. 205, "Dea Roma; Roma Æterna . . . dextrâ Victoriâ tenens." See also 191, and Gessner, Tab. lviii. and lxii.

on Seven Hills, and as reigning over the Kings of the Earth, is also called BABYLON.

*Upon her forehead was a name written—Mystery, Babylon the Great*⁸.

Geographically and historically, Babylon has found a remarkable parallel in ROME. Babylon (as St. Augustine says⁹) was the Eastern Rome: and Rome, the Western Babylon.

Babylon was situated in a vast plain: and every one has heard of the Campagna of Rome. Both cities are intersected by rivers. The soil of Babylon is described in Scripture as productive of *clay for brick, and slime, or bitumen, for mortar*¹. Witness the Inspired History of the building of Babel in that region. And the enormous brick Walls of Babylon have passed into a proverb.

Turn now to Rome. We there contemplate a resemblance in these respects, in the long arched aqueducts of brick which still stretch across the Roman Campagna, and connect the City with the distant hills; and in the roads, paved with bituminous blocks, which joined the capital to the coast.

Again: the city of Babylon² was surrounded

⁸ Rev. xvii. 5.

⁹ S. Aug. de Civ. D. xvi. 17. xviii. 2. 22. His words are, "Civitas Roma altera Babylon."—"Roma altera in Occidente Babylonia."—"Roma secunda Babylonia."

¹ Gen. xi. 3.

² See the authorities collected by Rennell, Geogr. of Herodotus, sect. xiv. and Heeren's Researches, vol. ii. p. 122. 174.

with pools, which, when it was destroyed, stagnated into swampy morasses, and now greatly increase the dreariness and unhealthiness of its desolate plain.

Let us now direct our eyes to the Campagna³ of Rome, formerly peopled with cities, and alive with the hum of men. From the inundations of the Pomptine marshes, and from the inveterate malaria of many centuries, and from the fetid miasma brooding over its sulphureous springs and brooks, it is now scarcely habitable; and by its wild and lonely aspect presents a sad prognostic of its future destiny; and seems to sound a solemn alarm and warning into the ear of Faith, that the likeness will one day be stronger between Babylon and Rome.

Here are some striking similitudes; and we must not neglect the *historical* parallel between Babylon and Rome. Babylon had been and was the Queen of the East, in the age of the Hebrew Prophets; and so Rome was the Mistress of the West, when St. John wrote. Babylon was called *the Golden City, the glory of kingdoms, the beauty*

³ See Sir W. Gell's *Rome, and its Vicinity*, Article Campagna, i. p. 249—258. A distinguished Roman Catholic author, Chateaubriand, "Souvenirs d'Italie," p. 4, thus speaks of the Roman Campagna, "Figurez-vous quelque chose de la désolation de Tyr et de Babylone dont parle l'Écriture. On croit y entendre retentir cette malédiction du Prophète, *Venient tibi duo hæc subito in die unâ, sterilitas et viduitas.*" Hence, Rome, though *a great City*, the Queen of the Earth, yet well might be represented by St. John *as in the wilderness*. (Rev. xvii. 3.)

*of the Chaldees' excellency*⁴. She claimed Eternity and Universal Supremacy. She said in her heart, *I will ascend into heaven, I will exalt my throne above the stars of God*⁵. *I shall be a Lady for ever. I am, and none else beside me: I shall not sit as a Widow, neither shall I know the loss of children*⁶.

In these respects Babylon was imitated by Rome. She also called herself the *Golden City*, the *Eternal City*⁷.

Again: the King of Babylon *was the rod of God's anger, and the staff of His indignation*⁸ against Jerusalem for its rebellion against Him. Babylon was employed by God to punish the sins of Sion, and to lay her walls in the dust. So, in St. John's own age, the Imperial legions of Rome had been sent by God to chastise the guilty City which had crucified His beloved Son.

Again: the Sacred Vessels of God's Temple at Jerusalem were carried from Sion to Babylon, and were displayed in triumph on the table at the royal banquet in that fatal night, when *the fingers*

⁴ Isa. xiv. 4. xiii. 19.

⁵ Isa. xiv. 13.

⁶ Isa. xlvii. 7, 8.

⁷ The words ROMÆ ÆTERNÆ are found on the imperial coins of Rome, e. g. on those of Gallienus, Tacitus, Probus, Gordian, and others. The pope is called *Urbis Æternæ* Episcopus, by Ammian. Marcellin. xv. 7. Cf. xiv. 6. xvi. 10. xix. 10. The Jupiter of Virgil speaks the national language when he says, (*Æn.* i. 278,) "His ego nec metas rerum nec tempora pono; IMPERIUM SINE FINE DEDI."

⁸ Isa. x. 5.

of a man's hand came forth from the Wall⁹ and terrified the King¹.

So, the Sacred Vessels of the Jewish Temple, which were restored by Cyrus, and the Book of the Law, and the Golden Candlestick², and the Table of Shew-bread, were carried captive in triumphal procession to the Roman Capitol: and even now their effigies may be seen at Rome, carved in sculpture on the marble sides of the triumphal Arch of Titus, the Imperial Conqueror of Jerusalem.

And what now, it may be asked, was the language of St. John's own age on this subject? Did it, or did it not, recognize Rome in Babylon?

To speak, first, of the *Jews*. So strong was their sense of the analogy between these two Cities, that the name which they commonly gave to Rome was Babylon³. They felt that in their own

⁹ Dan. v. 5, 6.

¹ At the time when the victorious Persians rushed into the city, the princes of Babylon were engaged in festivities. The reader may compare Daniel v. 1—30, and the terrible description (Isa. xxi.) with Xenophon, Cyr. vii. 5, (p. 403, ed. Oxon. 1820,) who says, that the guards of the palace were intoxicated.

² Joseph. Bell. Jud. vii. 5, where he describes the Candlestick. The Apocalyptic phrase, "*I will remove thy Candlestick*," (Rev. ii. 5,) receives a remarkable illustration from this procession: and may be added to the other *internal* proofs that the Revelation was written *after* the taking of Jerusalem. The Jewish Candlestick is figured on a Coin of Vespasian. Gessner, Tab. lviii. with the legend "*HIEROSOLYMA CAPTA*."

³ Schöttgen. Hor. Hebr. p. 1125. Wetstein in Apoc. xvii.

History God had identified the two. And, it may be added, as remarkable, that, as the *Restoration* of the Jews by Cyrus did not take place till Babylon was taken, and then ensued immediately, so it is, and has long been, a deeply-rooted opinion and a common proverb among the Jews, that "the Redemption of Israel⁴ will not be accomplished, before Rome is destroyed."

2. Next, How were these Chapters of the Apocalypse understood by *Christian* writers succeeding St. John?

Before this question is answered, one remark may be made. When St. John wrote, Rome was Queen of the World, and whenever she looked on Christianity, it was with an evil eye.

St. John himself was a martyr in will for the faith; he wrote the Apocalypse in banishment in Patmos, to which he was sent a prisoner, *for the testimony of Jesus Christ*⁵. He could not speak clearly concerning Rome without exasperating her⁶. The same observation applies to early

18. Winer, Biblisch. Realwörterbuch, ii. p. 395, "Schon die Juden pflegten das ihnen verhasste Rom Babylon zu nennen." Cp. Mede's Works, p. 902.

⁴ R. Kimchi in Abdiam עם חרבן אדום תהיה תשועת ישראל *cum devastabitur Roma (Edom), erit redemptio Israeli*. See the authorities in the preceding note. The opinion of the Rabbis is, that this destruction will be by fire. See the authorities in Vitringa, p. 792, note.

⁵ Rev. i. 9.

⁶ Hence St. Jerome (ad Algasiam, Qu. xi. vol. iv. p. 209) explains the reserve of St. Paul in 2 Thess. ii. 3. *Si aperte audacterque dixisset, Non veniet Antichristus, nisi prius Ro-*

Interpreters of the Apocalypse. To identify Rome with Babylon would probably have been represented as treason against her. And we know that the followers of Christ were commonly regarded by Roman writers as ill affected to her, and even as the cause of her calamities.

Now, mark the reply which was made to such allegations as these by the ancient advocates of Christianity. They did *not deny* that Rome *was* aimed at in their inspired prophecies; but they averred that it was their bounden duty and interest to wish well to the existing *Empire* of Rome; because, to use St. Paul's language to the Thessalonians', the *Imperial* Government *letted*, that is, hindered, prevented, or postponed, the rise⁸ of *another* Power in its place, to which they could not wish well, inasmuch as it would be more inju-

manum deleatur Imperium, justa causa persecutionis in orientem tunc Ecclesiam consurgere videbatur; and Remigius, B. P. M. viii. 1018. Obscure locutus est ne forte aliquis Romanorum legeret hanc Epistolam et excitaret contra se aliosque Christianos persecutionem illorum qui se putabant semper regnatos in mundo. See also S. Hieron. in Hierem. xxv.

⁷ 2 Thess. ii. 6, 7.

⁸ Tertullian de Resurr. Carnis, c. 24. S. Chrysostom and Theophylact on 2 Thess. ii. S. Hippolytus de Antichristo, c. 49. S. Hieron. in Dan. vii. 8, ad Algas. Qu. xi. ad 2 Thess. ii. 7, in Hierem. xxv. 26: Eum qui nunc tenet, Romanum Imperium ostendit. S. Jerome's declaration ad Dan. vii. is very striking; for he says, that *omnes* Scriptores Ecclesiastici tradiderunt, quando *regnum* est *destruendum Romanorum*, then the little horn of Daniel, i. e. the beast of the Apocalypse, would *arise*.

rious to the Gospel, than the heathen *Empire* of Rome.

Let these things be candidly considered, and it will appear remarkable, that we should have so large an amount of assertion from the early Christian Church that the Babylon of the Apocalypse is Rome.

We find that among the early Christians some were so much impressed with this identity, that they even supposed, that the Babylon, from which St. Peter dates his first Epistle⁹, was Rome. This supposition was doubtless caused by the common belief among Christians, as well as Jews, concerning the typical relation of Babylon to Rome, and proves how strong that belief was.

A very ancient witness on this subject is Irenæus. He was one of the disciples of Polycarp, the scholar of St. John, and one of the most learned among the writers of the Eastern Church of that age; and he lived and died in the West, at Lyons in Gaul, of which he was Bishop. Referring to the Apocalypse, he says that the world must wait till the Roman Empire is divided into

⁹ Euseb. ii. 15. τοῦ Μάρκου μνημονεύειν τὸν Πέτρον ἐν τῇ προτέρᾳ ἐπιστολῇ, ἣν καὶ συντάξαι φασὶν ἐπ' αὐτῆς 'Ρώμης, σημαίνειν τε τοῦτ' αὐτὸν τὴν πόλιν τροπικώτερον Βαβυλῶνα προσειπόντα (1 Pet. v. 13). Eusebius is speaking of Clemens Alexandrinus and, perhaps, Papias the Scholar of St. John.—S. Hieron. in Esa. xlvii. 1: Non ipsam Babylonem quidam sed Romanam urbem interpretantur quæ in Apocalypsi et in Epistolâ Petri spiritualiter *Babylon* appellatur. 1 Pet. v. 13.

several kingdoms, signified by the ten Horns of the Beast; and that, *when* these kingdoms are increasing in might, then a great power will arise, which will overawe these kingdoms, and will be *the Abomination of Desolation*, and will be characterized by the number of the Name of the Beast predicted by St. John. And, proceeding to speak of this number, he adds, that it is wiser to be patient, till the Prophecy is fulfilled, than to pronounce confidently upon it; but that, in his own opinion, the word *Λατῆινος*, *Latinus*, which contains the requisite number, expresses that power. And why, it may be asked, does he fix upon *this* word? "Because the Latins (he says, or *Romans*) are they *who now reign*;" alluding manifestly to the words of St. John, *The Woman which thou sawest is that great City, which reigneth over the Kings of the Earth*¹.

It is therefore clear that Irenæus interpreted the prophecies of St. John, concerning the Woman on the Seven Hills, the Woman which *reigneth*, the Woman which is *Babylon the Mother of fornications*, of no other City than *Rome*; and, we might add, *he* did not confine them to Rome as

¹ S. Iren. v. 30, p. 448, 449, ed. Grabe. We may insert a testimony from Hippolytus, a Scholar of Irenæus, (Phot. Cod. 121, and see Cave i. 102,) de Christo et Antichristo, § 36, οὗτος Ἰωάννης ἐν Πάτρῳ τῇ νήσῳ ὧν ὁρᾷ Ἀποκάλυψιν μυστηρίων φρικτῶν . . . λέγε μοι, μακάριε Ἰωάννη, Ἀπόστολε τοῦ Κυρίου, τί εἶδες καὶ ἤκουσας περὶ Βαβυλῶνος; καὶ γὰρ αὐτὴ σε ἐξώρισε, referring to St. John's banishment by the Roman Emperor.

Pagan, for he says that the lawless power represented by that name *was not yet come*².

One of the most learned of the Christian Fathers of the Latin Church of that age was Tertullian. He affirms that the Christians of his day *pray for* the duration of the Roman *Empire*³. And why? Because its fall would be succeeded by the rise of a great and terrible power. And in two places of his works he uses these words:—"Names are employed by us as signs". Thus Samaria is a sign of Idolatry, Egypt is a symbol of Malediction, and, in like manner, in the writings of our own St. John, *Babylon* is a *figure of the Roman City*, mighty, proud of its sway, and fiercely persecuting the Saints."

If also we refer to those ancient writers who composed Commentaries on the Apocalypse, we find the same interpretation meeting us from various quarters, and from the earliest times, and continued in an uninterrupted series down to our own day.

The earliest extant Commentary on the Apoca-

² S. Iren. v. 30. εἰ ἄλλο ἔχων ὄνομα Ἀντίχριστος ἐλεύσεται.

³ Tertullian. Apol. c. 32. Est et alia major necessitas nobis (Christianis) orandi pro Imperatoribus, etiam pro omni statu Imperii rebusque Romanis, quippe qui vim maximam universo Orbi imminentem Romani Imperii commeatu scimus retardari (alluding to St. Paul's ὁ κατέχων, *he that letteth*). Hence, in cap. 39, he says: Oramus pro Imperatoribus . . . pro rerum quiete, pro morâ finis. And see the note of Rigaltius.

⁴ Tertullian adv. Jud. c. 9; and adv. Marcion'iii. c. 13.

lypse is by a Bishop and Martyr of Pannonia, Victorinus, in the third century. He says, *the City of Babylon, that is, Rome: the City on seven hills, that is, Rome; and, The Kings of the Earth will hate the Harlot, that is, Rome*⁵.

Not to mention more authorities, the same language is echoed from the East in the Commentaries of two Bishops of Cappadocia, Andreas⁶ and Arethas; the former of whom expounded the Apocalypse in the sixth century; and from Italy and Rome itself by Cassiodorus⁷, first a Senator of that city, and then an Ecclesiastic; and from Africa by Primasius⁸, a Bishop of Adrumetum, in the sixth century.

Thus an appeal has been made to the best

⁵ See S. Victorinus in Apoc. Bibl. Pat. Max. iii. p. 416. 419, 420.

⁶ Arethas (Cramer Catena, p. 427): πόρνην τὴν παλαιὰν ὑπειλήφασι Ῥώμην p. 429. Βαβυλῶνα ἢ καὶ αὐτὴν τὴν Ῥώμην τὴν παλαιὰν ἢ καὶ τὴν νέαν. See also p. 430.—Andreas Bibl. P. Max. v. 623, where he asserts that "most of the ancient Interpreters in the Church affirm that the Apocalyptic prophecies concerning Babylon regard Rome;" and that when the Man of Sin "appears, it will be as Sovereign of Rome, and (in the opinion of some, p. 621) in the Temple, or Church, of God." These testimonies from Andreas and Arethas are recorded by them as expositions of others.

⁷ See his Complexiones in Apocalypsim, xxv. p. 235. Meretricem sedentem suprâ Bestiam, quæ habebat capita septem, nonnulli de Romanâ volunt intelligere civitate, quæ suprâ septem montes sedet, et mundum singulari ditione possidet.

⁸ Primasius Bibl. Patr. M. x. p. 326. Romam quæ super septem montes præsidet significans.

Expositors in the best age of the Church—of whom some lived before Rome had become Christian, and some after—who were exempt from the partialities and prejudices of modern times, and who, to say the least, had no personal reasons for inventing and promulgating such an Interpretation as this, but had many inducements to suppress it—and we find that they declare, that the Babylon of the Apocalypse is Rome.

To sum up the evidence on this portion of the enquiry: We have in our hands a Book, dictated by the Holy Spirit to St. John, the beloved Disciple, the blessed Evangelist, the last surviving Apostle,—a Book predicting events from the day in which it was written even *to the end of time*; a Book designed for the *perpetual* warning of the Church, and commended to her pious meditation in solemn and affectionate terms. In it we behold a description, traced by the Divine finger, of a proud and prosperous Power, claiming universal homage, and exercising mighty dominion: a Power enthroned upon *many waters, which are Peoples, and Multitudes, and Nations, and Tongues*⁹: a Power arrogating Eternity by calling herself a *Queen for ever*: a Power whose prime agent, by his Lamb-like aspect, bears a semblance of Christian purity, and yet, from his sounding words and cruel deeds, is compared to a Dragon¹: a Power beguiling men from the pure faith, and trafficking

⁹ Rev. xvii. 1. 15.

¹ Rev. xiii. 1.

in human *souls*², tempting them to commit spiritual adultery, alluring them to herself by gaudy colours and glittering jewels, and holding in her hand a golden cup of enchantments, by which she intoxicates the world, and makes it reel at her feet.

This power, so described in the Apocalypse, is identified in this Divinely inspired Book with

(1) a great city. The City is described as

(2) seated on seven Hills. It is also characterized as

(3) *that great City*, which

(4) in the time of St. John *reigned* over the Kings of the Earth. And

(5) it is represented as *Babylon*.

Having contemplated these five characteristics of this prophetic description, we pause, and consider,—what City in the world corresponds to it?

It cannot be the *literal* Babylon, for *she* was not built on seven hills, nor was she the Queen of the Earth in St. John's age. It is some *Great City* which then existed, and would continue to exist to our age. Among the very few Great Cities which then were, and still survive, One was seated on Seven Hills. She was universally recognized in St. John's age as *the Seven-hilled City*. She is described as such by the general voice of her own most celebrated writers for five centuries; and she has ever since continued to be so characterized. She is represented as such on her own Coinage, the Coinage of the World. This same

² Rev. xviii. 13.

City, and *no other*, then *reigned* over the Kings of the Earth. She exercised Universal Sovereignty, and boasted herself Eternal. This same City resembled Babylon in many striking respects;—in dominion, in wealth, in geographical position, and in historical acts, especially with regard to the Ancient Church and People of God. This same City was commonly *called* Babylon by St. John's own countrymen, and by his disciples. And, finally, the voice of the Christian Church, in the age of St. John himself, and for many centuries after it, has given an almost unanimous verdict on this subject;—that the Seven-Hilled City, that Great City, the Queen of the Earth, Babylon the Great of the Apocalypse, is no other than the City of ROME.

CHAPTER II.

Whether Babylon in the Apocalypse is the Church of Rome.

WE now advance a step further in the argument; and our present Enquiry is,

Whether the Apocalyptic prophecies, which have been specified, refer to Rome in her *spiritual* as well as in her *temporal* character; that is, whether they concern her, not only as a *City*, but as a *CHURCH*?

1. The great City, the City on the Seven Hills, the City which in the age of St. John *reigned* over the Kings of the Earth, the mystical Babylon enthroned upon many waters, this, we have seen, is the City of *Rome*. And *Rome* it is acknowledged to be by the concurrent voice of the Christian Church in the age of St. John, even to this day.

2. So strong, indeed, is the evidence of this identity, that the Divines of Papal Rome have not been able to resist it. It is enough to mention

three most eminent among them, — Bellarmine, Baronius, and Bossuet¹.

“St. John in the Apocalypse,” says Cardinal Bellarmine², “calls Rome Babylon; for *no other city besides Rome reigned* in his age over the Kings of the Earth, and it is well known that Rome was seated upon *Seven Hills*.”

“It is confessed by *all*,” says Cardinal Baronius³, “that Rome is signified in the Apocalypse by the name of Babylon.”

And the language of the celebrated French Prelate, Bossuet⁴, in his Exposition of the Book of Revelation, is: “The features (in the Apocalypse) are so marked, that it is easy to decypher Rome under the figure of Babylon.”

¹ Similar avowals might be cited from other eminent Romish Theologians, e. g. Salmeron, Alcasar, Maldonatus.

² Bellarmine de Rom. Pont. ii. c. 2. § Prætereà, tom. i. p. 232, ed. Colon. 1615. “Prætereà Joannes in Apocalypsi passim *Romam* vocat *Babylonem* ut Tertullianus annotavit lib. 8 contra Marcionem, et aperte colligitur ex capite xvii. Apocalypsis, ubi dicitur Babylon magna sedere *suprà septem montes* et habere imperium super reges terræ. Nec enim alia civitas est, quæ Joannis tempore habuerit super reges terræ quàm Roma, et notissimum est *suprà septem colles Romam ædificatam* esse.”

³ Baronius, Annal. ad A.D. 45, num. xvi. “In Apocalypsi Joannis *Romam Babylonis* notatam esse nomine in confesso est apud omnes.”

⁴ Bossuet, Préf. sur l'Apocalypse, § vii. “C'est une tradition de tous les Pères que la *Babylone* de l'Apocalypse c'est l'ancienne *Rome*. Tous les Pères ont tenu le même langage. Avec des traits si marqués c'est une énigme aisée à déchiffrer que *Rome* sous la figure de *Babylone*.”

Such is the avowal of the most learned Divines of papal Rome.

3. Here then, we see, the question is brought into a narrow compass. The Babylon of the Apocalypse, it is allowed by Romish as well as Protestant writers, is the *City of Rome*.

4. But, it may now be asked,

Since such heavy judgments are denounced on Babylon in the Apocalypse, how could any persons acknowledge Rome to be the Apocalyptic Babylon, and yet regard her as the Mother and Mistress of Churches?

The answer is, the Divines of Rome affirm that what St. John predicted of Babylon, concerns Rome *only* as a *City*, and not as a *Church*. And, they add, that it concerned Rome as *heathen*, but does not refer to it as *Christian*⁵.

In support of this opinion it is alleged by them, for instance by Bossuet, who has most laboured this point, in his Commentary on the Apocalypse⁶, that the ancient Christian Fathers did indeed

⁵ "Non Romana Ecclesia est Babylonis nomine nuncupata, sed ipsa tantummodo civitas, cum adversus Ecclesiam bellum gereret." Baron. Ann. A.D. 45, s. num. xviii.

"Non contra Ecclesiam Romanam sed contra Gentilitatem Romanam Joannes est locutus." Bellarm. de Pontif. ii. c. ii.

"La Babylone, dont saint Jean prédit la chute, étoit Rome conquérante et son empire; et la chute de Rome arrivée sous Alaric est un dénoûment de la prophétie de saint Jean." Bossuet, Préf. sur l'Apoc. § viii. § x.

⁶ Vol. xxiv. of his works, ed. Paris, 1827.

identify the Apocalyptic Babylon with the *City* of Rome; but he affirms, that they did *not* identify it with the *Church* of Rome; and he adds that every person of judgment will prefer the interpretation of the ancient Fathers to that of modern Expositors who identify Babylon with *the City and Church* of Rome.

5. But on this allegation it may be observed—

The Fathers who lived in the first three centuries, that is, who flourished *before* Rome *became* Christian, recognized the *City* of Rome in the Apocalyptic Babylon; so did the Fathers who lived in the fourth, fifth, and sixth centuries, when Rome was becoming, and in the end did *become*, Christian. And *we* follow the Fathers, *as far as they go*. *We*, with them, see the City of Rome in Babylon. But the question is—Must we not see something *more*?

And here we make a distinction. *St. John* was inspired by the Holy Ghost; *he* was a *prophet*, and was enabled to foresee and to foretel what the Church of Rome *would become*. But the *Fathers* were *not* Prophets; they knew Rome only as she *was* in their own age; and *we* do not pretend that the Church of Rome was *then*, what she is *now*.

The *Fathers* could not *foresee* that Rome would add Twelve Articles to the Nicene Creed, and that she would impose these articles on all men, as terms of communion, and as necessary to salvation. The Fathers could not have presupposed

this. They would have recoiled from such a notion, as incredible. Indeed one of our strongest objections to the Church of Rome is, that she enforces doctrines which the Ancient *Fathers never knew*, and which (as the Romish advocates of the *Doctrine of Development* allow) she herself did not explicitly profess for many centuries⁷. And, if she *had held* these doctrines in the days of the ancient Fathers, then our argument against the novelty of these doctrines would fall to the ground.

Our answer therefore is:—We do not pretend that, in the age of the Fathers, the Church of Rome was Babylon; but the question to be considered is, whether she might not *become* Babylon by *adopting* and *enforcing* doctrines which neither they nor she held or dreamt of in their age; and whether, by now holding those doctrines, and by anathematizing all who do not receive them, she does not assimilate herself to the Apocalyptic Babylon, who requires *all men to drink of her cup*⁸. And we think that if the Fathers were alive, they would join with us in the enquiry, whether she is Babylon?

6. The truth also is, that Bossuet misrepresents the interpretation which identifies the Church of Rome with Babylon. He calls it “a Protestant interpretation;” by which he means that it is a

⁷ And as is exemplified, in a most striking manner, by the present Pope's recent Decree, making “the Immaculate Conception” to be an *article of Faith*.

⁸ Rev. xiv. 8. xviii. 3.

modern interpretation, contemporary with, or subsequent to, the Reformation.

But this is an oversight. For no sooner did the Church of Rome *begin* to put forth her present claims, and enforce her modern creed, than it was proclaimed by many witnesses, that by so doing she was identifying herself with the Babylon of the Apocalypse.

Dating from Pope Gregory the First, who made a prophetic protest against the title of Universal Bishop at the close of the sixth century, we can trace⁹ a succession of such witnesses to this day. In that series we may enumerate the celebrated Peter of Blois, the Waldenses, and Joachim of Calabria¹, Ubertinus de Casali, Peter Olivi²,

⁹ See the authorities in Wolfii *Lectiones Memorabiles*, ii. p. 839—841; also in i. 376. 384. 408. 418. 429. 438. 448. 488. 597. 600. 610; and in Gerhard, *Confessio Catholica*, p. 583, sqq. ed. Francofurti, 1679. See also Abp. Usher de Christ. Eccl. Success. c. ii. p. 36. c. v. p. 109. c. vii. p. 196. Illyric. Catal. Test. p. 1558. Grosstete, Bp. of Lincoln, ap. M. Paris, ad a.d. 1253. The Bishop's dying words on this subject are very striking. See also Allix, *Hist. of the Churches of Piedmont*, p. 207.

¹ See Appendix C of the Author's Edition of the Apocalypse, in the original Greek, with an English translation and Harmony, Lond. 1849.

² See Appendix D and E of the Volume referred to above. It must be remembered, also, that only they who were ready to incur great perils for the truth, would venture to promulgate this Exposition. Peter Olivi was condemned as a heretic, and the Sarabaites were burnt for teaching “*Ecclesiam Romanam magnam esse meretricem*.” See Appendix D, p. 143, and Appendix E, p. 144, 145.

Marsilius of Padua, and the illustrious names of Dante and Petrarch³.

So far from it being the case that the interpretation, which identifies the Church of Rome with the Apocalyptic Babylon, *dates* from the Reformation, the truth rather is, that it did much to *produce* the Reformation.

The fact undoubtedly is, that, in the seventh and following centuries, the *Church* of Rome was united with the *City* of Rome by the junction of the temporal and spiritual Powers in the Person of the Roman Pontiff; and when the Church of Rome began to put forth her new doctrines and to enforce them as necessary to salvation, then it was publicly affirmed by many, (although she burnt some who affirmed it,) that she was fulfilling the Apocalyptic prophecies concerning Babylon. And though the destruction of *heathen* Rome by the Goths in the fifth century was a most striking event, yet not a single⁴ witness of any antiquity can be cited in favour of the Exposition of Bossuet and his co-religionists, who see a complete fulfilment of the predictions of the

³ See the numerous passages collected from Dante by Wolfe, p. 610—613; from Petrarch, *ibid.* p. 677—684; and from Dante and Petrarch in Rossetti's *Spirito Antipapale*, Lond. 1832.

⁴ Primasius, Bede, Haymo, Aquinas, and Ambrosius Ansbertus, who lived either *before* the corruptions of Rome became flagrant, or wrote under her influence, generalize some of these predictions into denunciations against Heresy; but *not one of them* supposed them to have been exhausted in the destruction of *Heathen Rome*.

Apocalypse concerning the destruction of Babylon in the *fall* of *Heathen* Rome by the sword of Alaric.

Indeed, that exposition is a *modern* one; it is an afterthought; and has been devised by Bossuet and others to meet the other, which *they* call the *Protestant*, interpretation. The identification of the Apocalyptic Babylon with *ancient Heathen Rome*, as its adequate antitype, is an invention of *modern Papal Rome*.

7. Let us now *suppose*, for argument's sake, with Bossuet and the great body of Romish Interpreters, that the predictions of the Apocalypse concerned Rome only as a *City*, a *pagan City*, and do *not* concern her now both as a *City* and a *Church*. And let us also suppose with them, that Rome is what they affirm her to be, the "Mother and Mistress of all Churches;" and that there is one thing needful for all men—as all Romish Divines assert—namely, to be in communion with Rome.

What then is the state of the case?

I. Here is the Apocalypse, a prophetic Book, as they allow, dictated by the Holy Ghost, revealing the History of Christianity from the Apostolic age to Christ's Second Advent, and designed for the edification and comfort of the faithful members of the Church in the dangers, trials, difficulties, and perplexities which awaited them. Under such circumstances as these, nothing would have been more natural, nothing, we may almost add, more necessary, than that St. John should

have said to the followers of Christ,—You will, I foresee, be assailed by violence from without, and by heresies and schisms from within; you will be tempted to swerve from the faith. But be of good cheer, you need not be distressed, you need not be perplexed. There is *one* Church which cannot err, and will never fail,—the Church of *Rome*. Rome is *now* a Heathen City, the Queen of the Gentile World; but Rome will, ere long, become the Capital of Christendom. And the Church of Rome is, by Christ's appointment, the Mother and Mistress of Churches. He who *now* rules at Rome is a Pagan Prince; but when a few years have elapsed, the sovereignty of Rome will pass into *other* hands: it will be swayed for more than a thousand years by the Bishop of Rome. He is Infallible; he is the Arbiter of the Faith; his chair is the Centre of Unity; he is the Vicar of Christ. One thing is indispensable: remain in communion with *him*. Obey him; then nothing can harm you, nothing can disturb you. You will be safe, you will be blessed, for ever.

What a simple rule! how easy of application! Can it be imagined, that the Author of the Apocalypse would not have commended it? Can it be imagined that St. John—or, rather, the Spirit of God—would have been silent on this most momentous matter? that He, when *writing a Prophetic History of the Church*, would not have breathed a syllable about it? And yet, *if* the Church of Rome is *not* the Harlot City, *if* she is *not* Babylon, then she is not *even once mentioned* in

the Apocalypse! Indeed it is affirmed by Bossuet, that there "*is not a single trace of the Church of Rome in this whole book*." Her very existence is ignored. And yet we are assured by all Romish Divines and Roman Pontiffs, that Rome is "*the Mother and Mistress of Churches*," and that communion with the see of Rome, and subjection to her laws is necessary to salvation! . . . How incredible!

II. Let us again put the same case. Let these prophecies of the Apocalypse be imagined to concern Rome only as a *City*, a *pagan City*, and *not* as *the papal Church*.

What then? Here are divine prophecies—prophecies large and full—commended in solemn terms to the pious meditation of the Church, even till Christ comes⁵; and yet they can afford warning and comfort only to a *few*, for a *short* period after they were published. For Pagan Rome was sacked by Alaric and the Goths in the year of our Lord 410, little more than three hundred years after the Apocalypse was written; And then, we are told by Bossuet and other Romish Divines, Babylon fell!

What a lame fulfilment of these predictions! Give every advantage to the supposition. Allow that they *were* believed by the early Christians to be *consummated* in Heathen Rome;—which is not

⁵ Pref. x. he calls, "Rome une Eglise, dont il n'y a *aucun* vestige dans tout le livre."

⁶ Rev. i. 3. xxii. 19, 20.

the case;—then what follows? Some ancient Christians were instructed by them; and, instructed to do *what*? To shun the idolatry of Heathen Rome. Not to sacrifice to Jupiter! Not to burn incense to the statue of the Roman Emperor! Did they need a new, large, and elaborate prophecy to teach them *that*? St. Peter and St. Paul and all the Apostolic martyrs had done this. The Apocalypse was not necessary to save them from Apostasy. No; with reverence be it said, here was *no* worthy crisis for the intervention of the Holy Spirit of God.

III. But now change the hypothesis. Suppose Babylon to be, not a *pagan City*, but a *corrupt Church*, putting forth her claims and veiling her corruptions, under the most specious and alluring colours: hiding them under the fair forms of Antiquity, Sanctity, Unity and Universality. Then the case is different. Here is a *new form* of evil requiring a *new remedy*. Here is an Anti-Christ⁷ sitting in the Church, and teaching error disguised as Truth. An Anti-Christ speaking in the name of Christ. Here is a strong delusion, one that may ensnare the world. Here is a critical occasion, an urgent exigency, for the intervention of the Holy Ghost. Here is a profitable exercise

⁷ For "there are many Anti-Christ^s." (1 John ii. 18.) The Author of this Essay does not identify the Apocalyptic Beast with the *infidel* Anti-Christ mentioned in St. John's *Epistles* (1 John ii. 18. 22. iv. 3. 2 John 7), though the one may, and probably will, lead to and be absorbed in the other.

of His Divine Office of prophecy, guidance and warning to the Church. Here is a fit Mission for the Comforter.

And, *if* such a Church as we have now described has existed, and if it has continued to exist for many centuries, and does now exist in the world; *if* it has so existed, and does still exist, at *Rome*; and *if*, by the union of the secular power with the spiritual, the Roman *Church* is, and has long been, identified with the Roman *City*; and *if* the Apocalyptic Babylon is allowed on all hands to be the *City* of Rome, then we here see a proof, that the Babylon of the Apocalypse, which is confessed by Romish Divines to be the Roman *City*, is not only the Roman *City*, but the Roman *Church*.

IV. At this point, a few words may be addressed to some persons, who affirm that the real conflict of our own times is not between one form of Christianity and another, but between Christianity and Infidelity; and who either overlook these prophecies of the Apocalypse altogether, and seem to forget that they exist in the Word of God, and that the Holy Spirit pronounces those *blessed, who read and keep the words of this prophecy*, and denounces a malediction on all who *take away from them*; or else draw these prophecies aside from their aim, and are impatient with us who retain them in that direction which they believe, and think they can prove, to be the true one.

It cannot be denied that we have much to

dread from Infidelity; their fears in this respect are ours.

We allow also that *the* Anti-Christ briefly noticed by St. John in two of his *Epistles* is an *Infidel* Power.

But it is not the *main* end and aim of *Prophecy*, to warn men now against *Infidelity*, any more than it was formerly, against *Paganism*. The Power described by St. Paul and St. John in the Apocalypse is expressly called a *Mystery*. But *Infidelity* proclaims itself: *it is no "Mystery."* And Christ has pronounced His sentence, once for all, against Unbelief: *He that believeth and is baptized shall be saved; but he that believeth not shall be damned*⁸. No subsequent voice could add force or clearness to this divine Verdict.

But it *is* the legitimate aim and end of Christian Prophecy, to warn the world against the insidious designs and mysterious workings of deadly error, masked in the garb of Religion; for Satan is never so much to be feared as when he is *transformed into an angel of Light*⁹.

And even *because* Infidelity *is* to be dreaded, this warning against *corrupt Religion* was necessary to be given; for the state of those who use Religion as a cloak for sin and error is worse than that of Heathens¹. Superstition is the most pro-

⁸ Mark xvi. 16.

⁹ 2 Cor. xi. 14.

¹ Hooker, Sermon v. 9. "*Mockers* (Jude 18) are they that use Religion as a cloak; who kiss Christ with Judas, and betray Him with Judas . . . who use truth to subvert truth, yea Scriptures themselves to disprove Scripture . . .

lific source of Atheism². When a People sees Religion allying itself with imposture, they soon regard Religion as a fraud, and become eager to destroy it as an insult to themselves. Thus Superstition goads them on to Irreligion, and tempts them to blaspheme Christianity.

Looking, then, at the declarations of Scripture concerning Infidelity, and at the true ends of Christian Prophecy, and at the perils of the World from Infidelity, and at the language and spirit of these Apocalyptic prophecies, we see reason to believe, *even on this account*, that the form of Anti-Christianism contemplated by them is *not* a *heathen*, or *infidel*, but a *religious*, one.

V. Another objection may be considered here.

Some persons have alleged, that since Prophecy is best interpreted by its *fulfilment*, and since *all* do *not* agree in interpreting these Apocalyptic pro-

Surely the condition of these men is more lamentable than is the condition of Pagans and Turks."

² In the present times, all will do well to ponder the words of our great English Divine, Bp. Bull. Speaking of certain Romish corruptions, especially in the worship of the Blessed Virgin, he says; "Wise men have thought that the authors of these *romances* in religion were no better than the tools of Satan, used by him to expose the Christian Religion, and thereby to introduce *Atheism*. And indeed we are sure, that the wits of *Italy*, where these abominable deceits have been, and are, chiefly countenanced, were the first broachers of *Infidelity* and *Atheism* in Europe, since the time that Christianity prevailed in it." Bp. Bull, Serm. iv. vol. i. p. 106, ed. Oxf. 1827.

phesies in such a manner as to apply them to Rome, and since Rome denies that they are applicable to herself, therefore they ought *not* to be so interpreted.

But a little consideration will show the fallacy of this allegation.

It is indeed true that Prophecy is best interpreted by its fulfilment; and, *if it cannot* be proved to the satisfaction of candid, intelligent, and attentive enquirers, that these Prophecies *have* been partly fulfilled in the Church of Rome, then assuredly there is a strong presumption that they *have not* been so fulfilled.

But,—because the fulfilment is not universally acknowledged, and, particularly, not acknowledged by the Church of Rome,—it is *not* therefore true, that they have not been fulfilled.

All Christians agree, that the Prophecies of the *Old Testament*, concerning the *Messiah*, *have* now been fulfilled for near *two thousand years* in the person of Jesus Christ. And yet, up to this hour, the heathens do not believe this; and, what is more, the *Jews*, who were the most concerned in the accomplishment of those prophecies, and had, in some respects, the best opportunities of judging of it, do not acknowledge their fulfilment, but obstinately deny it.

But, let me ask,—Does this denial of that accomplishment in any degree invalidate the truth of those prophecies, or render their fulfilment less certain? Assuredly not. Nay, it *confirms* it. For, this *incredulity* of the *Jews* was *predicted* in

those prophecies: *Lord, who hath believed our report*³?

In like manner, it is futile to allege, that these prophecies of the Apocalypse do *not* point at the Church of *Rome*, *because* the Church of Rome does not *acknowledge* that they concern her. Indeed this her scepticism concerning them is a *corroboration* of the proof of their fulfilment. Just as it was foretold in the prophecies of the *Old Testament*, that the *Jews* would not *believe* their fulfilment; so in like manner it is foretold in those of the Apocalypse, that *she* whom *they* do concern will not believe them, and will *not repent*⁴, but will be stricken with judicial blindness, and be hardened by God's judgments; in a word, that Babylon will be Babylon to the end.

Therefore, *if* the Church of Rome is Babylon, we have no reason to be surprised that she *does not* acknowledge, and have no reason to expect that she *will* acknowledge, that *she* herself is the subject of these prophecies, and is there portrayed as Babylon.

Let us observe here the mysterious dealings of God. The *Jews* hold in their hands, and revere as *divine*, the *Old Testament*. And from the *Old Testament* the Church of Christ proves her own cause against the *Jews*. And so the Church of *Rome* holds in her hands the *Apocalypse*; she acknowledges it to be the work of St. John, and requires all men to receive it as *divinely inspired*⁵.

³ Isa. liii. 1. John xii. 38.

⁴ Rev. ix. 20. xvi. 9—11.

⁵ See Concil. Tridentin. Sess. iv. where "Apocalypsis Joannis Apostoli" is specified in her Canon of Scripture.

And may not perhaps the Church of Christ prove from it her own cause against Rome!

The true question therefore, we see, is—not whether the Church of Rome *acknowledges*,—no, nor whether persons of our own Communion acknowledge, that these prophecies have been already fulfilled, or are being fulfilled, and will be completely fulfilled, in the Church of Rome,—but, whether there is evidence to convince an unprejudiced mind that such is the case,

This is the question before us.

VI. Let us pass to another point. The Woman, called the “*Harlot*,” and “*Babylon*,” or “the *Great City*,” the “*City on Seven Hills*,” the City of Rome, sits on the Beast as on a throne, that is, governs it, and is supported by it. The Beast is represented as having *ten Horns*⁶ bearing *Crowns*⁷, which, we are taught, are *ten Kings*, or *Kingdoms*; and these, it is added, *had not received*

⁶ Heidegger’s note deserves attention: (Myst. Babylon: i. 53.) “*Meretrix a Bestiâ distinguenda est. Meretrix in Bestiâ sedet eamque regit, subicit, et ad faciendâ imperata flectit. Bestia, multitudo regnum constituens, meretricem βασιλεύει . . . Eadem utrobique Babylon: sed parte imperante et parente discreta.*”

⁷ These Ten Horns, as Mede observes, are not to be regarded as distributed among the Seven Heads, but as all issuing from the Seventh Head.

⁸ Rev. xiii. 1. The word here rendered *crowns* is *διαδήματα*, the emblem of *royalty*, distinguished from *στέφανος*, (Rev. vi. 2,) the crown of *victory*. Both are ascribed to Christ. See Rev. vi. 2. xix. 12.

power in St. John’s age, but were afterwards to receive it *with the Beast*¹.

Now, *if*, with Bossuet and his co-religionists, we imagine the Woman on the Beast to be *Heathen*, and *not* Christian, Rome,—Where, in that case, were these Ten Kingdoms, which did *not* exist in St. John’s age, and which were to arise and receive power together with Rome? *Heathen* Rome reigned *alone*, and was *destroyed*, *before* any such kingdoms arose. None can be found to correspond to St. John’s description.

But now adopt, again, the other supposition. Let the Beast, with the Woman enthroned upon it, represent the City and Church planted on the Seven Hills on which the Woman sits. Let it represent the Church of Rome. Then all is plain. When the heathen *Empire* of Rome fell, new Kingdoms arose from its ruins. These were the horns of the Beast which then sprouted up; then the Church of Rome increased in strength; and these Kingdoms *received power with her*.

And look again at the prophecy. *These kings*, we read, *give their power and strength to the Beast*. They reign, *as kings*, at the same time with the Beast. *As kings*—that is, they are *called* kings—but the Beast is the *real* Sovereign of their subjects. And what is the fact? The European Kingdoms which arose at the dissolution of the

¹ Rev. xvii. 12, *πάντες ὅπαι μετὰ τοῦ θηρίου*. Cf. Dan. vii. 7, where the horns are kingdoms; and this exposition is approved by our best Divines; e. g. Bp. Andrewes, *Tortura orti*, p. 181; Bp. Butler, *Analogy* ii. 7.

Roman Empire *did* surrender themselves to the dominion of the *Church* of Rome, and were, for many centuries, subject to the Papacy. The Woman who sat upon the Beast had her hand upon the Horns, and held them firmly in her grasp. She still treats them as her subjects. The Papal Coins proclaim this. "Omnes Reges servient ei." "Gens et Regnum, quod tibi non servierit, peribit." Such are her claims, declared at the Coronation of every Pontiff: "Know thyself to be *the Father of Kings and Princes, Ruler of the World*." These are the words which he assumes to himself², when the papal Tiara is placed on his brow. Thus in the claim of the Church of Rome to exercise sway over the Kings of the earth, and in that amplitude of dominion and plenitude of felicity, to which she has appealed for so many generations as a proof that she is favoured by Heaven, we recognize another proof that the Babylon of the Apocalypse, the Woman on the Beast, to whom *Kings* were to *give their power and strength* is no other than the *Church of Rome*.

Still further: It is prophesied in the Apocalypse that some of the Horns, or kingdoms, which were to receive power together with the Beast, will one day rise against her, and *eat the flesh* of the Harlot, and *burn her with fire*⁴.

² See Numismata Pontificum, Paris, 1679, p. 50. 58.

³ These words were addressed to the present Pope, Pius IX. See Letters to M. Gondon, Lett. XII. p. 317. Cp. Banck, Roma Triumphans, p. 271.

⁴ Rev. xvii. 16.

Now, again suppose, for argument's sake, that the Woman on the Beast was *Heathen Rome*. Then, we readily allow, that Alaric with his Goths, Attila with his Huns, Genseric with his Vandals, Odoacer with his Heruli, did indeed sack the City of Rome⁵. But *when* did *they* ever *receive power together with Rome*? when did *they* give *their power* and their strength to *Heathen Rome*? Never. If, therefore, the Woman upon the Beast is only the *City of Pagan Rome*, then the Prophecy of St. John has failed; which, since it is from God, is impossible. But the marvel predicted by the Apocalypse is this—and a stupendous mystery it is—that some of the Powers of the Earth which received strength with the Beast, and gave up their might to it, will, under the overruling sway of God's retributive justice, one day arise against the Woman seated on the Beast, and tear her flesh, and burn her with fire⁶. And, what is still more marvellous, they will do this, although, in the first instance, they will have been leagued *with the Beast* and *with the False Prophet*⁷, or False Teacher, the Ally of the Beast, on whom the Woman sits as a Queen, in opposition to Christ: and they will destroy Rome in a mysterious transport of indignation, and in a wild ecstasy of revenge.

Such is the prophecy of St. John. This *latter* portion of it remains to be fulfilled. But *Pagan*

⁵ Alaric, A.D. 410; Attila, A.D. 452; Genseric, A.D. 455; Odoacer, A.D. 476.

⁶ Rev. xvii. 16.

⁷ Rev. xvii. 13, 14. xix. 19.

Rome has long since ceased to be. Therefore, these predictions *cannot* concern *Pagan* Rome. But they do concern the Seven-hilled City, Rome; and, therefore, they point at the City wherein the Bishop of Rome *now* rules: and the Woman upon the Beast is the City and Church of Papal Rome.

VII. Besides, the destruction of the Great City, the Mystical Babylon, is represented in the Apocalypse as a punishment for her *sins*, when brought to a head. Now be it observed that Rome when taken by Alaric had given great encouragement to *Christianity*: so much so, that the invasion of the Goths was represented by her heathen writers⁸ as a consequence of the anger of the heathen Deities against the city for its neglect of the old religion, and for the favour shown by it to the Gospel. Rome as compared with herself at any former period of her history was *then* not remarkable for her *sins* but for her *piety*.

Therefore, again, the capture of Rome by Alaric cannot have been the destruction foretold in the Apocalypse.

VIII. Further, let us *look forward*, and examine the Apocalyptic Prophecy, which describes what the state of the mystical Babylon *will* be *after* her fall.

Her condition, we are taught in the Apocalypse, will then be like that of the literal, the Assyrian, Babylon after *its* destruction. Concerning the

⁸ See the Authorities in Gieseler, Hist. Eccl. § 79.

literal Babylon Isaiah prophesied thus: *Wild beasts of the desert shall lie there, and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there*⁹. And Jeremiah predicted that Babylon *shall become heaps, a dwelling-place for dragons, an astonishment, and a hissing*¹.

So St. John in the Apocalypse prophesies of the *mystical* Babylon: *Babylon the great* (he says) *is fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird*². *For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her; for her sins have reached to heaven, and God hath remembered her iniquities*³.

Now, take, again, the supposition of Bossuet, and other Romish Theologians, and let it be imagined, for argument's sake, that Babylon is only the *Heathen City* of Rome. Rome was taken, at several times, by the Goths and the Vandals; let its capture by them be, as is alleged by those Romish Divines, the *fulfilment* of St. John's Prophecy, *Babylon is fallen*. Rome having been Pagan, became Papal. What then is the consequence? Rome—Papal Rome—is become *the habitation of devils, and the hold of every foul spirit!* Will this be allowed by Romish Divines? Rome the habitation of devils, the hold of every

⁹ Isa. xiii. 21.

¹ Jer. li. 37.

² Rev. xviii. 2.

³ Rev. xviii. 3. 5. See "Harmony," p. 88, § 49, in the author's Edition of the Apocalypse.

foul spirit, *the cage of every unclean and hateful bird!*

No: *we* do not say this; and in *their* language Rome is "the Capital of Christendom," "the Holy City," the "spiritual Sion." They call her Sovereign "the Supreme Pontiff," "Holy Father;" his States are "the States of the Church;" and his throne, "the Holy See."

Therefore these Apocalyptic prophecies were *not* fulfilled in *Pagan* Rome.

But it is allowed by Romish Divines that they concern Rome. Therefore they concern Rome not as Pagan but Papal.

IX. Again; it is prophesied in the Apocalypse that Babylon *will be burnt with fire*, and become utterly desolate. Now, let Babylon be imagined to be only the *heathen* City of Rome. How then, let us ask, can the prediction be reconciled with the fact? How can it be said, that Rome *has been burnt with fire*, and that *the smoke of the burning ascends to heaven*⁴? Has the voice of harpers and musicians ceased within her? has she been taken up, *like a great millstone, and plunged in the sea*⁵? No: the voice of melody is still heard in her princely palaces; they are still adorned with noble pictures and fair statues. The riches of her purple and silk and scarlet, and pearls and jewels⁶, are still displayed in the splendid attire of her

⁴ Rev. xviii. 8, 9.

⁵ Cp. Rev. xviii. 21.

⁶ Cp. Rev. xvii. 4. xviii. 12—16.

Pontiff and his Cardinals in their solemn conclaves. Cavalcades of horses and chariots⁷, with gorgeous trappings, and long trains of religious processions, still move along her streets; clouds of frankincense still float in her Temples, which on high festivals are hung with tapestry and brocade and gay embroidery; her precious vessels still glitter on her Altars; her rich merchandise of gold and silver is still purchased; her dainty and goodly things are not yet departed from her. She still sits as a Queen, and glorifies herself, and says, *I am no Widow, and shall see no sorrow*⁸. She still claims the title of Divinity, and calls herself ETERNAL.

Here, therefore, we are brought to the same conclusion. The Babylon of the Apocalypse is Rome. *Pagan* Rome it cannot be. It is therefore *Papal* Rome.

X. But it may here be said: True, the Apocalyptic Prophecies *have failed* of their effect, if Babylon be interpreted as representing only the City of Rome as *Heathen*. Still, it may be alleged, it does not necessarily follow that they concern Papal Rome, inasmuch as it is *possible* that the City of Rome may *cease to be Papal*, and that it may, at some *future* time, become *infidel*, and then be destroyed in the manner described in the Apocalypse.

⁷ Cp. Rev. xviii. 13.

⁸ Cp. Rev. xviii. 7.

This is the theory of *some* Romish Expositors⁹, who perceive the insurmountable difficulties embarrassing the hypothesis, which has now been examined; and which has been, and still is, maintained by their most eminent Divines.

Here then we may observe—

Romish Divines agree with us, that Babylon is the City of Rome. But they are not agreed *among themselves*, whether Babylon is the Rome of 1500 years ago, or a Rome still *future*! And yet they say they have an unerring Guide at Rome for the exposition of Holy Scripture! How is it that this unerring Guide has not yet settled for them the meaning of the prophecies concerning his own City? Here was a worthy occasion for the exercise of his powers. How is it that the Bishop of Rome has left the Church of Rome in a state of uncertainty and of variance with regard to these awful prophecies which refer to the City of Rome? Is this Unity? Is this Infallibility? Is it not evident that by claiming for himself Infallibility (which is an attribute of God) he is rebuked and condemned by these Prophecies, which, his own Divines allow, concern his own City?

But to return—

Let us now examine the hypothesis of these Roman Divines, who say that the Apocalyptic Babylon is Rome *future*; Rome becoming hereafter heathen and infidel.

⁹ e. g. Cornelius à Lapide and others.

1. Rome heathen and infidel! What then becomes of their assertion, that no Heresy has ever infected the Church of Rome, and that every Church must conform to her¹⁰?

2. Babylon is described in the Apocalypse, as persecuting the saints, as *drunk with their blood*, and as making *all to drink of her cup*¹.

Now, that Rome will again be heathen, and that she will propagate heathenism with the sword, this assuredly is an alternative to which no advocate of the Church of Rome could be driven, except by desperation. But, however this may be, this Exposition is irreconcilable with the words of St. John, and cannot therefore be sound.

3. For, as we have seen, St. John refers to Rome *reigning* over the Kings of the Earth in his own day. He then proceeds to reveal her future History. No intimation is given of any break in the thread of his prophecy. But if Babylon is some *future* Rome, as well as the Rome of St. John's age, there must be a chasm in that history of nearly two thousand years!

4. Let us refer again to the Apocalypse. There it is said that the Beast on which the *Woman* *sitteth*, is the *eighth* head or king²; and that *five* heads had already fallen in St. John's age, that the *sixth* was then in being, that the seventh would continue only for a *short time*, and then the

¹⁰ See the Pope's late Bull on the Immaculate Conception.

¹ Rev. xvii. 6. 2.

² Rev. xvii. 10, 11.

eighth would appear; and that the eighth head is the *Beast* on which *the Woman* sits.

If Kings are here used to signify *individuals*, then the eighth head, i. e. the *Beast* and the *Woman* on it, must have arisen *soon* after St. John's age. But let us allow, that kings are here used for *forms of government*, as is common in Scripture Prophecy³. Then the eight heads are the eight successive forms of Government in the City of Rome. Five of these had followed one another, and had passed away, in St. John's age. Therefore five heads are said to have *fallen*. The sixth or imperial head was then in being. But the imperial head also fell. It perished with Romulus Augustulus, A.D. 476. It was to be followed by the seventh. And the seventh was to be of *brief duration*, it was only to *continue for a short space*⁴. The eighth was to arise⁵ from the seventh⁶; that is, without interruption, after the seventh; and the eighth is no other than *the Beast on which the Woman sitteth*⁷.

Therefore the *Beast* with the *Woman* sitting upon it *has appeared long ago*.

These Prophecies concern that *Woman*: this *Woman* is the City Rome: and they therefore

³ Dan. vii. 17. 23, 24. See the LXX. and Lowth on Hosea iii. 3.

⁴ Rev. xvii. 10.

⁵ Bp. Andrewes utrâ Bellarmin. cap. xii. p. 289. Plagam accepit caput septimum, plagâ curatâ revixit octavum, Romanus Pontifex, caput regno (i. e. tiarâ) redimitus.

⁶ ἐκ τῶν ἐπτά Rev. xvii. 11.

⁷ Rev. xvii. 3. 8. 11.

concern Rome, not *future*, but such as she has long been and now is.

We have seen that the Apocalyptic Babylon is *not Pagan Rome*. We now pass on to the positive part of our argument, on which something has been said already, and enquire more particularly,

Whether the Babylon of the Apocalypse is or is not Christian Rome, under the dominion of Popes; and whether it is Rome, as Rome is *now*?

I. Here we may observe first, the City seated on the *Beast* is called a *Harlot*; and this is the scriptural name of a faithless *Church*.

Such is Christ's love for His *faithful* people, that He is pleased to speak of His own relation to them under the term of *marriage*. The Church is His *Spouse*⁸. *I have espoused you as a chaste virgin to Christ*, says St. Paul to the Corinthians⁹. Hence spiritual *unfaithfulness* to Christ is represented in Scripture as *adultery*.

This idea runs through the whole Book of Revelation. In the *Church* of Pergamos there are said to be some who *hold the doctrines of Balaam*, and cause others to *commit fornication*¹. At Thyatira there is a Jezebel, who, by her false *teaching*, *seduces Christ's servants*; and they who *commit adultery with her* are threatened with tribulation².

⁸ John iii. 29. Eph. v. 23—32.

⁹ 2 Cor. xi. 2.

¹ Rev. ii. 14.

² Rev. ii. 20. 22.

And, on the other hand, *the faithful who follow the Lamb*—i. e. Christ—*whithersoever He goeth*, are said to be *Virgins*, and not to have been *defiled with women*; that is, not sullied with the stain of *spiritual harlotry*³.

The name *Harlot*, therefore, describes a *Church*, which has fallen from her first love, and gone after other Lords, and given to *them* the honour due to CHRIST alone.

But here it is said by Romish Divines,—If a faithless *Church* had been intended by St. John, then

(1) He would *not* have called her a *harlot*, but an *adulteress*; and

(2) He would not have designated her by the name of a *heathen* city, *Babylon*, which *never* owned the true God, but by the name of some city, such as *Samaria*, which *once* knew Him, and afterwards fell away from Him.

These are Bossuet's⁴ allegations.

We may reply to them as follows:

1. A faithless Church may be called an *Adulteress* because she forsakes God; but she may also be, and *often* is, called in Scripture a *Harlot*, when she mixes false doctrine and worship with the true faith.

³ Rev. xiv. 4.

⁴ Bossuet, Préface sur l'Apocalypse, vii.—ix. Bossuet's words are given at full in Appendix F of the Volume quoted above, p. 25, note ¹.

Thus Isaiah exclaims concerning Jerusalem, the ancient *Church* of God⁵, “How is the faithful City become a *harlot*!” And Jeremiah, “Thou hast played *the harlot* with many lovers⁶.” And Hosea, “Though Israel *play the harlot*, let not Judah offend⁷.”

The original word which is uniformly used for *harlot* by St. John in the Apocalypse is πόρνη, *Porné*⁸. And this *same* word (πόρνη), or its derivatives, is used in the passages just quoted, and is employed in the Septuagint Version of the Prophets of the Old Testament, at least *fifty times*⁹, to describe the spiritual fornication, that is, the *corrupt doctrine* and *practice* of the *Churches* of Israel and Judah; and so *Samaria* herself, or the Church of Israel, which Bossuet specifies as the proper parallel, is charged with *harlotry*.

Therefore the word *harlot* does designate a *Church*; and if the Church of Rome is described by *that* name in the Apocalypse, then the word *harlot*, as applied to her, indicates *the multitude* of her *sins*¹.

⁵ Isa. i. 21.

⁶ Jer. iii. 1.

⁷ Hosea iv. 15.

⁸ The Hebrew זונה which is always rendered *Harlot* by our translators; as זנונית is *adulteress*.

⁹ e. g. Ezek. xvi. 15. 22. 33. 35. xxiii. 7, 8. 11. 14. 17, 18, 19. 29. 35. 43. 45. xliii. 7. 9. Jer. ii. 20. iii. 1, 2. 6. 9. xiii. 27. Hosea ii. 2. 4, 5. 10. iv. 12. 15. 18. v. 4. vi. 10. ix. 1. Isa. i. 21. Micah i. 7. Nahum iii. 4. So ἐκπορνεύω very frequently.

¹ Bossuet's objection is the more unaccountable, because the ancient Expositors interpret the *Harlot* as a teacher of

2. Besides, the Harlot's *name* in the Apocalypse is *Mystery*². This word, *Mystery*, is used more than *twenty times* in the New Testament, and is *never* applied to any object *openly infidel*, but is always applied to something *sacred and religious*,—such as a *Church*.

3. To consider Bossuet's second objection;—We readily allow that a faithless Church *might* be called Samaria; but we affirm it may also with *greater propriety*, under certain circumstances, be termed *Babylon*. Thus Isaiah addresses the ancient Church of God by two *heathen* names, *Sodom* and *Gomorrhah*. “Hear the word of the Lord, *ye rulers of Sodom*; give ear unto the law of our God, *ye people of Gomorrhah*³.” And again; *they declare their sin as Sodom*⁴. So Ezekiel calls Jerusalem a sister of *Sodom*; and *Sodom* more righteous than her⁵. It is clear that the words *Sodom* and *Gomorrhah*, two *heathen* names applied to *Churches*, denote here great *flagrancy* of guilt in those *Churches*.

In the Apocalypse, also, itself, a false teacher in a *Church* is called not only a *Balaam*, but a *Jezebel*⁶, that is, is compared to a *heathen* patron of *idolatry*.

Heresy: thus on cap. xvii. “*Habens poculum*,” Aquinas says, “*id est, errorem doctrinæ; hoc maximè in hæreticis locum habet*.” Hence it is clear that Aquinas supposed Babylon to be a corrupt *Church*.

² Rev. xvii. 5. 7.

³ Isa. i. 10.

⁴ Isa. iii. 9.

⁵ Ezek. xvi. 48. Compare 2 Pet. ii. 6. Jude 7.

⁶ Rev. ii. 14. 20.

Therefore, *Babylon* may represent a faithless *Church*; one which, having been a *Bethel*, or *House of God*, becomes a *Bethaven*, or *House of Idols*⁷. And if the Apocalyptic Babylon be a *Church*, and if the Church of Rome be that *Church*, then the *heathen* name *Babylon*, ascribed to *her*, is designed by the Holy Spirit to show the enormity of her guilt.

II. The Harlot is named Babylon. And Babylon is called *the Great City*. She is so named *twelve times*⁸ in the Apocalypse, and *no other city* is called in this book *the Great City*. Now, *the Great City*, which is the city of the Beast, who persecutes the Witnesses, and in whose street their *body lies*⁹, which City is called, *spiritually*, *Sodom and Egypt*, is also called the City *in which their Lord was crucified*¹. That is, it is also spiritually called a *Jerusalem*, i. e. it is called a *Church of God*.

Therefore, again we see, the Harlot is a *Church*².

⁷ Hosea x. 5. 15.

⁸ Rev. xi. 8. xiv. 8. xvi. 19 bis. xvii. 5. 18. xviii. 2. 16. 18, 19. 21. The passage, Rev. xxi. 10, has been corrected from the best MSS. by Griesbach, Scholz, and others.

⁹ Rev. xi. 8.

¹ Rev. xi. 8.

² Vitranga's remarks (p. 477) are very cogent on this point. *Roma dicitur Babylon causâ idololatriæ, dicitur Ægyptus* (xi. 8) *ob tyrannidem in populum Dei, dicitur Sodoma* (xi. 8) *causâ corruptionis morum: sed et spiritualiter dicitur Hierosolyma* (xi. 8) *quippe in quâ Dominus mysticè dici queat crucifixus esse* (id est, *in membris suis*). Ex quo facile colligimus Romam hic intelligi non Paganam sed Pseudo-Christianam, quia ne-tiquam probabile est Spiritum Sanctum Romam Paganam comparaturum esse cum *Hierosolymis*.

III. This is also clear from the following considerations.

The Apocalypse abounds in *contrasts*. For example the LAMB, who is always called 'Αμνός, and never 'Αρνίον, in St. John's Gospel, is called 'Αρνίον, and never 'Αμνός, in St. John's Apocalypse, in which 'Αρνίον occurs twenty-nine times. And why does ὁ 'Αμνός here become τὸ 'Αρνίον? To contrast Him more strongly with τὸ Θηρίον; that is, to mark the *opposition* between the LAMB and the BEAST³.

And as the Lamb is contrasted with the Beast, so

³ This contrast is even more striking in the original: where it is aided by an exact correspondence of syllables and accents. On one side are,

The Harlot and the Beast,
'Η ΠΟΡΝΗ ΚΑΙ ΤΟ ΘΗΡΙΟΝ.

on the other side are, The Bride and the Lamb,
'Η ΝΥΜΦΗ ΚΑΙ ΤΟ 'ΑΡΝΙΟΝ.

See Rev. xxi. 2. 9. xxii. 17.

If any one can have any doubt of St. John's intention to identify the Woman on the Beast with a faithless CHURCH, let him read the following description:—Καὶ ἦλθεν εἰς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἔχόντων τὰς ἑπτὰ φιάλας, καὶ ἐλάλησε μετ' ἐμοῦ λέγων, Δεῦρο, δείξω σοι τὸ κρίμα τῆς πόρνῆς τῆς μεγάλης . . . Καὶ ἀπήνεγκέ με εἰς ἔρημον ἐν πνεύματι καὶ εἶδον γυναῖκα καθημένην ἐπὶ θηρίον κόκκινον. (Rev. xvii. 1. 3.)

And then let him compare it with the words which describe the faithful Church in glory:—Καὶ ἦλθεν εἰς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἔχόντων τὰς ἑπτὰ φιάλας . . . καὶ ἐλάλησε μετ' ἐμοῦ, λέγων, Δεῦρο, δείξω σοι τὴν νύμφην τοῦ ἀρνίου τὴν γυναῖκα. Καὶ ἀπήνεγκέ με ἐν πνεύματι ἐπ' ὄρος μέγα καὶ ὑψηλόν, καὶ ἔδειξέ μοι τὴν πόλιν τὴν ἁγίαν Ἱερουσαλήμ. (Rev. xxi. 9, 10.)

is the Spouse of the Lamb or the Bride contrasted with the Harlot who sits on the Beast.

Thus, on one side we see the faithful Woman⁴, clothed with the Sun, Which is Christ, and treading on the Moon, that is, surviving all the changes and chances of this world; and having *her brows encircled with Twelve stars*—the diadem of Apostolic faith. She is a *Mother*; and her child is caught up to heaven.

On the other side, we see a faithless Woman, arrayed in worldly splendour, and having on *her forehead*⁵ the name Mystery; and called *Mother of Abominations of the Earth*.

Again; On the one side, we see the faithful Woman driven into the wilderness and persecuted by the Dragon.

On the other side, we see the faithless Woman, enthroned *on seven hills*, sitting on many waters which are *peoples and nations*; persecuting, and sitting on the Beast, who receives his power from the Dragon.

Now the former Woman (as is affirmed by all the best ancient Expositors) is the faithful Church, which is *truly Catholic* or Universal.

The latter Woman, who is contrasted with her, and is called the *Harlot*, is a *faithless Church*, which *claims* to be Catholic, but is not.

⁴ Rev. xii. 1.

⁵ Rev. xvii. 5. The words, MYSTERY, BABYLON THE GREAT, inscribed on the Harlot's forehead, appear to be a contrast to the words, HOLINESS to the LORD, written on the fore-front of the Mitre of the High Priest. (Exod. xxviii. 36—38.)

Let us pursue the contrast.

The faithful Woman appears again, after her pilgrimage in the wilderness of this world is over. Her sufferings have ceased. Look upward. Her glory is revealed at the close of the Apocalypse. The Woman which was in the wilderness now becomes the Bride in Heaven. She is Christ's Church glorified, His Spouse purified. She is arrayed in *fine linen, pure and white*. She is called the *Holy City, the new Jerusalem*⁶.

Now look below at the faithless Woman or Harlot sitting on the Beast. She is arrayed in *scarlet, and pearls, and jewels, and gold*. She is called *Babylon, the Great City*⁷, the Jerusalem in which *Christ is crucified*⁸.

Behold once more. What is the end?

Look upward: Heaven opens its golden portals to receive the Bride.

Look downward: Earth opens its dark abyss to engulf the Harlot.

How striking is this contrast!

And what is the conclusion from all this?

As the former Woman, the Bride, the Holy City, the new Jerusalem, represents the *faithful Church*, so the second Woman, the Harlot, the great City, the City on Seven Hills, which reigned in St. John's age, the mystical Babylon, the reprobate Jerusalem represents a *faithless Church*.

The question now is,—*What Church?*

⁶ Rev. xix. 7, 8. xxi. 2. 9, 10.

⁷ Rev. xvii. 4, 5. xi. 8.

⁸ Rev. xi. 8.

At this point, the evidence, stated in the former Chapter, comes in with irresistible force. It was then proved that the City on seven hills—the City which reigned in St. John's age—the City called *Babylon* in the Apocalypse,—is the City of *Rome*: and this (as we have also seen⁹) is not denied, but generally allowed, by Romish Divines.

The answer, therefore, is: The Woman represents the faithless *Church* in the City of *Rome*.

Is this result confirmed by facts? Let us enquire.

The Woman enthroned on the Beast holds a *golden cup* in her hand, with which she intoxicates men, and of which she *requires all to drink*¹.

Does this apply to the Church of Rome?

I. Almighty God has distinguished man from the rest of the creation by the endowments of Reason and of Conscience; and He commands them to *use* them, and not to *give them away*. But the Church of Rome requires men to sacrifice them to her will. And then she pours into their minds a delirious draught of strange doctrines with which she makes the head dizzy, and the eyes swim, and the feet stagger: and this swoon-like trance she calls Faith. She *requires all to drink of this cup*¹. “*This* (says she of her Trent Creed,) *is the Catholic Faith out of which there is no salvation*².”

⁹ Above, p. 21.

¹ Rev. xiv. 8. xvii. 4. xviii. 6.

² Oath in the Creed of Pope Pius IV.

II. Again: the Woman is represented as *drunken with the blood of Saints*. And when I saw her, says St. John, *I wondered with great admiration*³.

Now, if the Woman had been *heathen* Rome, *past* or *to come*, why should St. John wonder? It is not wonderful, that a *heathen* city should persecute the Saints of God. St. John had seen the blood of Christians spilt by imperial Rome. She had beheaded St. Paul, and had crucified St. Peter. He himself had been a martyr *in will*⁴, and was now an exile⁵, by her cruelty. Therefore he could not have *wondered with great admiration*, if the Harlot was *heathen* Rome. But it was a fit subject for surprise, that a *Christian Church* — a Church calling herself the “Mother of Christendom,” “the spiritual Sion,” “the Catholic Church” — should be *drunken with the blood of the Saints*; and at such a spectacle as that St. John might well have *wondered with great admiration*.

Has, then, the Church of Rome stained herself with the blood of Christians?

She has erected the prisons, and prepared the rack, and lighted the fires, of what she calls “the *Holy Office* of the Inquisition” in Italy, Spain, America, and India. At this day she lauds one of her Popes, whom she has canonized, Pius the

³ Rev. xvii. 6.

⁴ Tertullian de Præscr. xxxvi. Hieron. adv. Jovin. c. xiv.

⁵ Rev. i. 9. Tertullian l. c. Origen ad Matth. p. 417. Euseb. Chron. Domit. xiv. H. E. iii. 18. Hieron. Scr. Eccl. in Joanne.

Fifth, in her Breviary⁶, for being an inflexible Inquisitor. She has engraven the massacre of St. Bartholomew's Day on her coins⁷, and represents it there as a work done by an Angel from heaven; and her Pontiff⁸ went in a public procession to Church to return thanks to God for that savage and treacherous deed. She has inserted an oath in her Pontifical which requires her Bishops to “*persecute*” and *wage war against*” all whom she calls heretics.

What would St. John have said to this? Would he not have justly *wondered with great admiration*, that such acts should be done under the auspices of one who calls himself the Vicar of Christ.

III. Again: The Woman is represented as enticing the *Kings of the Earth* to commit *fornication with her*¹; and they are said to *give their power and strength to the Beast*², on which she sits.

⁶ Breviar. Rom. v. Maii, ed. Ratisbon. 1840; and p. 662, ed. Paris, 1842. “*Inquisitoris officium inviolabili fortitudine sustinuit.*”

⁷ Gregorii XIII. Numismata Pontif. p. 87, ed. Paris, 1679. Strange to say, Rome recast this medal in 1839, 19th Dec., and in 1840, thus showing her desire to identify herself with this massacre. See Irish Eccl. Jour. No. 13.

⁸ Pope Gregory XIII. See Lord Clarendon's Religion and Polity, p. 427. I am informed through a learned person, that a copy of the religious Service used on that occasion at Rome is now at Oxford, in the Bodleian Library.

⁹ Pontificale Romanum, p. 63, ed. Rom. 1818.

¹ Rev. xvii. 2. xviii. 3.

² Rev. xvii. 13.

This assuredly does not apply to *heathen* Rome. She received the gods of other Nations into her Pantheon. Even the reptile deities of Egypt found a place there. She would have opened her doors to Christianity, if Christianity had been content to be enshrined with Heathenism.

But these words of the Apocalypse *are* strikingly characteristic of Papal Rome. She has trafficked and tampered with all the Kings and Nations of the Earth.

In the words of the judicious Hooker³, "she hath fawned upon Kings and Princes, and by spiritual cozenage hath made them sell their lawful authority for empty titles." She has caressed and cajoled them with amatory gifts of flowers, pictures, and trinkets, beads and relics, crucifixes and *Agnus Deis*, and consecrated plumes and banners. She has drenched and drugged their senses with love-potions of bewitching smiles and fascinating words; and has thus beguiled them of their faith, their courage, and their power. Like another Delilah, she has made the Samsons of this world to sleep softly in her lap⁴, and then she has shorn them of their strength. She has captivated, and still captivates, the affections of their Prelates and Clergy, by entangling them in the strong and subtle meshes of Oaths of vassalage to herself, and has thus stolen the hearts of subjects from their Sovereigns, and has made Kingdoms to hang upon her lips for the loyalty of their People; and so in

her dream of universal Empire she has made the World a fief of Rome.

So strong is the spell with which she still enchains Nations, that even we who are excommunicated by her, and whose heroic Virgin-Queen was anathematized by her as an Usurper⁵, and whose land is now partitioned out into Papal⁶ Dioceses, as if it were a Roman Province, and the names of whose greatest Cities—our Westminster and our Liverpools—are given away by her as titles as if they were Italian villages, have been fain to seek intercourse with her without requiring a retractation of the unrighteous oaths which she imposes on English subjects, or a revocation of the imprecatory anathemas which she has denounced, and still denounces on English Sovereigns⁷; and as if it were possible for *us* to sever what she declares indissolubly united—her temporal and spiritual sway!

IV. Again: the Woman is described as sitting on a scarlet-coloured Beast, full of names of Blasphemy⁸.

Has not Rome fulfilled this prophecy? The colour⁹ itself is one reserved by her to her Pontiff

⁵ See the Bull *Regnans in excelsis* of Pius V. against Queen Elizabeth. Bullar. Rom. vii. p. 99.

⁶ See the Papal Brief, published Sept. 29, 1850. This was announced in Nov. 1847. See Sequel of Letters to M. Gondon, Letter xii. p. 260.

⁷ See Letters to M. Gondon, 294—305, 3rd ed.

⁸ Rev. xvii. 3.

⁹ *Coremoniale Rom.* iii. sect. 5, c. 5. *Ruber color præci-*

³ Hooker, Serm. v. 15.

⁴ Judges xvi. 19.

and Cardinals. And how does she designate herself? As Infallible, Indefectible, Eternal. And are not these *names of Blasphemy*? Some persons appear to imagine that *names of Blasphemy must indicate an infidel power*. But this notion is erroneous. "*Blasphemy*," in the New Testament, denotes an *assumption of what is divine*¹. And the names which Rome claims for herself, are usurpations of the incommunicable Name². "When that which is temporal claims Eternity, this," says St. Jerome³, "*is a name of blasphemy*." And when she withholds the HOLY SCRIPTURE from her people, and she has never printed at Rome a single copy of either Testament in its original language!—and when she bestows honour on those who revile Scripture, calling it "imperfect, ambiguous, a mute Judge, a leaden Rule," and by other opprobrious names⁴, is she not guilty of Blasphemy

puè ad Papam pertinet. See Appendix H, p. 163. 155. Paul II. made it penal for any one to wear hats of scarlet (*bireta coccinea*) but Cardinals; and he gave them scarlet trappings for their mules and horses. See Platina, p. 312. Vitringa, p. 758. Heidegger, i. p. 432. Platina, in Greg. IV. *Coccinatos nunc aspiceret non homines tantum (Ecclesiastici ordinis), quod leve fortasse videretur, sed equos et jumenta*.

¹ Grotius ad Matth. ix. 3. Dicitur hic *βλασφημεῖν* non qui Deo maledicit, sed qui quod DEI est sibi arrogat. . . .

² See on this point generally Dr. Jackson's Works, i. p. 352—589. On "the assertions of the Romish Church whence her threefold *blasphemy* springs."

³ St. Jérôme ad Algas. xi.

⁴ See some of them cited by Bishop Andrewes adv. Belarmine, cap. xi. p. 259, 260, and Casaubon, in Exerc.

against the Divine Author of Scripture? And when, with the Cup of her sorceries in her hand, she takes away the Cup of Blessing in the Lord's Supper which Christ has commanded to be received by all⁵; and when she makes men drink of the one, and will not allow them to drink of the other, is not this an act of Blasphemy against the Son of God?

V. Again: the Harlot in the Apocalypse exercises temporal and spiritual sway. She is enthroned upon *many waters, which are Nations and Peoples*⁶. She has kings at her feet. She makes them drink of her Cup. She trades in the *souls of men*⁷. The Beast on which she sits as a Queen, and of which she is the Governing Power, uses the agency of the second Beast, or false Prophet or Teacher, and this false Teacher causeth all, both small and great, to *receive his mark, and that no one may buy or sell, save he who has the mark, the name of the Beast, or the number of his name*⁸.

It is very observable that this False Prophet or Teacher is said in the Apocalypse to have *two horns like the horns of a Lamb*⁹. Now the word *Lamb* is used *twenty-nine* times in the Apocalypse, and in *every one* of these places it relates to *Christ, the Lamb of God*. Hence it is clear that the

Baron. i. xxxiii. Letter iv. of Sequel of Letters to M. Gondon.

⁵ John vi. 53. Matth. xxvi. 26, 27. Mark xiv. 23.

⁶ Rev. xvii. 15.

⁷ Rev. xviii. 13.

⁸ Rev. xiii. 16, 17.

⁹ Rev. xiii. 11.

False Prophet or Teacher, who is the ally of the Beast on whom the Harlot sits, is *not* a *heathen* or *infidel* power, but makes a profession of *Christianity*. He comes with the specious words of Christian innocence and Love. He is therefore the Minister of some form of Christianity, or Church. Therefore, again, the Harlot is *a Church*. And the Church of which he is a Minister, (as is evident from the passages of the Apocalypse just cited,) puts forth a claim to universal temporal and spiritual sway; and this union of civil and religious Supremacy is a very striking characteristic.

And this characteristic applies to the Church of *Rome*,—and to the Church of *Rome alone*.

The Church of Rome sits as a Queen upon *many waters*, which are *peoples, and multitudes, and nations, and tongues*¹. *She claims two swords. Lord, behold! here are two swords*². One of her

¹ Rev. xvii. 15.—The present Pontiff, in an address to the People of Rome, thus speaks, “C’est un grand don du Ciel, parmi tous les dons qu’il a prodigués à l’Italie, que nos trois millions de sujets aient *deux cents millions* de frères de toute langue et de toute nation. C’est là ce qui dans d’autres temps, et au milieu de la confusion de tout le monde romain, a fait le salut de Rome.

“Bénissez donc l’Italie, ô grand Dieu! Bénissez-la de la bénédiction que vous demandent pour elle les saints à qui elle a donné le jour, la Reine des saints qui la protège, les apôtres dont elle garde les glorieuses reliques, et votre Fils, fait homme, qui a voulu que cette Rome fût la résidence de son représentant sur la terre.

“Donné à Rome, près Sainte-Marie-Majeure, le 10 février, 1848. “Pius PP. IX.”

² Luke xxii. 38.

Pontiffs³ has interpreted these words of St. Peter as authorizing her double sway. She holds in her hands *two keys*—the emblems, as she asserts, of universal power⁴. The Roman Pontiff is *twice* crowned, once with the Mitre, his symbol of an universal Bishoprick, and once with the Tiara, in token of Universal Imperial Supremacy. He wears both diadems. There is indeed a *Mystery* on the forehead of the Church of Rome, in the union of these *two Supremacies*; and it has often proved a *Mystery of Iniquity*. It has made the holiest Mysteries subservient to the worst Passions. It has excited Rebellion on the plea of Religion. It has interdicted the last spiritual consolations to the dying, and Christian interment to the dead, for the sake of revenge, or from the lust of power. It has forbidden to marry—and yet has licensed the unholyest Marriages⁵. It has professed friendship for Kings, and has invoked blessings on Regicides and Usurpers. It claims to be the only dispenser of the Word and Sacraments, and it has transformed the anniversary of the Institution of

³ Boniface VIII. in *Unam Sanctam*. Extrav. Com. Lib. i. Tit. viii. Jus Canon. tom. ii. p. 1159, ed. 1839.

⁴ See Boniface VIII. *ibid.* Ore divino Petro data suisque successoribus in ipso, Quem confessus fuit, petra firmata, dicente Domino ipsi Petro, *Quodcunque ligaveris*. Matth. xvi. 18, 19.

⁵ Heidegger, i. p. 497. See Sandys, *Europæ Speculum*, p. 37, and p. 49. “On Princes’ Marriages,” and “On Adulterous and Incestuous Marriages,” licensed for money by Rome.

the Lord's Supper into a season of malediction*. It has changed the hill of the Vatican into a spiritual Ebal⁷, from which it has fulminated curses according to its will.

Hence we come to the same conclusion: viz. that the Harlot City is the Church of Rome.

Other characteristics may now be noticed.

VI. The Woman in the Apocalypse is said to be seated on a *scarlet beast*⁶; to be also clad in *scarlet and adorned with gold and precious stones and pearls*⁸; and her merchandise is said to be in *gold and silver, and precious stones, and pearls, and fine linen, and purple, and silk*¹, and *scarlet*²; and after her destruction they who weep over her cry, *Alas! alas! the Great City, which was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls*³.

This description of the Woman's vesture is so definite, and is repeated with such emphasis, that it is manifestly intended for the purpose of identification.

Such, let us note, is her attire.

Next we find in the Apocalypse that divine honour is given to the Beast on which she sits:

⁶ By the Papal Bull, called "*In Cænâ Domini*."

⁷ Deut. xxvii. 13.

⁸ *θηρίον κόκκινον*, Rev. xvii. 3.—*Coccineus color est ruber acutus*, (says Pliny, N. H. xxi. c. 8,) *qualis rubedo micat in rosis*. Victorin. ad Apoc. xii. 3. *coloris rubci, id est coccinei*.

¹ Rev. xvii. 4.

² Rev. xviii. 12.

¹ *σηρικόν*.

² Rev. xviii. 16.

They worshipped the Beast, saying, 'Who is like unto the Beast?'

The word here interpreted to *worship* is one (*προσκυνεῖν*) which literally signifies to *adore* by *prostration* and by *kissing*; as described in the divine words, *Yet I have left me seven thousand in Israel, all the knees which have not bowed to Baal, and every mouth which hath not kissed him*.

This word (*προσκυνεῖν*) occurs twenty-four times in the Apocalypse. In ten of these instances, it designates *Adoration* paid to ALMIGHTY GOD: in nine others, it describes the *adoration claimed* for the *Beast* and his image; and thus it shows, that he exacts what is due to God, and (as the Angel warns St. John) not due to Angels, but to God alone⁴; and this is *Blasphemy*.

Observe, next, the votaries of the Beast say, *Who is like unto the Beast?* This is a challenge to God Himself. Lord, says the Psalmist⁷, *Who is like unto Thee?* and again⁸, *O God, Who is like unto Thee?* and, *Among the gods, there is none like unto Thee, O Lord; there is not one that can do as Thou doest*⁹. It is also a parody of the name of the Angel Prince, the conqueror of Satan and his angels, *Michael*, whose name means *Who is as God?* Let us remember, too, that this expression, *Who is like unto the Beast?* the watchword of the

⁴ Rev. xiii. 4.

⁵ 1 Kings xix. 18. *οὐ προσεκύνησεν*.

⁶ Rev. xix. 10. xxii. 9.

⁷ Psalm lxxi. 17. cxiii. 5.

⁸ Psalm xxxv. 10.

⁹ Psalm lxxxvi. 8.

worshippers of the Beast, affords a striking contrast to the words emblazoned on the standard of the *Maccabees*, those courageous soldiers against Antiochus Epiphanes,—*Who among the gods is like unto Thee, Jehovah?* from which badge the *Maccabees* derived their name¹.

Recollect, now, that Babylon is a type of Rome; and it is said to the King of Babylon, *How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven; I will exalt my Throne above the stars of God: I will sit also upon the Mount of the congregation; I will be like the most High. Yet thou shalt be brought down to hell*².

Here, the *Mount of the congregation*, wherein the King of Babylon sits, is the *TEMPLE* of God³.

Let it be remembered also that the Woman sitting on the Beast is called the *Mother of abominations*⁴. The word *abomination*⁵ (βδέλυγμα) specially designates an object of idolatrous Adoration; and the prophecy of Daniel, predicting the pollu-

¹ This name (Maccabee) is derived from the Hebrew words, "Mi Camoka Baelim, Jehovah?" Exod. xv. 11. See Grot. Præf. in 1 Macc. Buxtorf. de Abrev. Prideaux, Connect. Part ii. bk. iii. ad ann. 166, p. 249.

² Isaiah xiv. 12—15.

³ The original signifies the Mount of God's presence; the Sanctuary of His Temple. See Bp. Lowth ad loc.

⁴ Rev. xvii. 4, 5.

⁵ ῥπαῖ res abominanda. Dan. xi. 31. xii. 11. See Vitring. Anacr. p. 607. 759. Hengstenberg, Christol. 703. 708.

tion of God's Temple by the setting up in it of the *abomination of desolation*⁶, was fulfilled in the first instance (B.C. 168) by Antiochus Epiphanes, who placed an *idol upon the altar* of God in the Temple at Jerusalem: or, as the Book of Maccabees expresses it, *set up the abomination of desolation on the ALTAR*⁷: thus defiling God's House, and making it desolate; that is, banishing from it God's true worship, and His faithful worshippers⁸.

This prophecy was to have a second fulfilment in Christian times. For our Lord speaks of it as referring to an event still future.

*When ye SHALL see the abomination of desolation, spoken of by Daniel the Prophet, stand in the HOLY PLACE; whoso readeth, let him understand*¹.

This prediction of our Lord had, no doubt, a partial fulfilment when Jerusalem was occupied, and its Temple profaned, by factious assassins professing zeal for God. But it will have another fulfilment in the Christian Sion, or Church. This opinion is confirmed by the prophecy of St. Paul, concerning the *Mystery of Iniquity*². Then, says

⁶ βδέλυγμα τῆς ἐρημώσεως. Dan. xi. 31. cp. Matth. xxiv. 15.

⁷ 1 Maccabees i. 54. ἠκοδόμησεν βδέλυγμα ἐρημώσεως ἐπὶ τὸ θυσιαστήριον.

⁸ See Prideaux's Connection, Part ii. Books ii. and iii. especially from B.C. 175, when Antiochus Epiphanes succeeded his brother, to B.C. 164, in which year Antiochus died.

¹ Matth. xxiv. 15.

² For a further examination of St. Paul's prophecy concerning the Man of Sin, the Author begs leave to refer to

the Apostle, *shall the Man of sin, or that Lawless One* (ὁ ἀνομος), *be revealed, the Son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he, as God, sitteth in the Temple of God, showing himself that he is God*³.

The words here rendered, *so that he sitteth in the Temple of God* (καθίσαι εἰς ναόν), are remarkable. (Ναὸς) the word rendered *Temple*, is the *holier part* of the Temple,—the *Sanctuary*, where the ALTAR is; and καθίσαι εἰς ναόν are words involving *motion*, and signify to be conveyed or to convey himself and take a seat in the *Holy Place* of the Temple of God, or the Christian Church⁴.

Let us now pause, and review the evidence before us.

The *abomination of desolation*, as we have seen, was the placing of an IDOL upon the ALTAR in God's TEMPLE; and our Lord speaks of the *abomina-*

his Discourse on that subject—"Is the Pope of Rome the Man of Sin?"

³ 2 Thess. ii. 3, 4.

⁴ There are about twenty-five passages in the Acts of the Apostles, where the Jewish Temple is called ἱερόν, but not a single one where it is called ναός, nor is there one, in any of the Apostolic Epistles, where it bears this name. The ναὸς τοῦ Θεοῦ, in the mouth of an Apostle speaking to Gentile Christians concerning the future, cannot mean the Jewish Temple, and can only mean the Christian Church. Compare Macknight's note on this passage (2 Thess. ii. 2, 3). "The sitting of the Man of Sin in the Temple of God, signifies his being a Christian by profession, and that he would exercise his usurped authority in the Christian Church."

tion of desolation, as still to be expected, and to be manifested in the *Holy Place*⁵; and St. Paul predicted the appearance of a Power, which he calls *Mystery*, claiming *Adoration* in the Christian Temple,—taking his seat in the Sanctuary of the Church of God⁶, showing himself that he is God.

Let us also remember that Daniel's word *abomination*⁷, which describes an object of idolatrous worship, is adopted by the Apocalypse; and that, in like manner, St. Paul's word *Mystery* is adopted in the Apocalypse; and that *both* these words are combined in this book, in the name of the Woman, whose *attire* is described minutely by St. John, and whose name on her forehead is "*Mystery*", Babylon the great, Mother of *abominations* of the Earth."

Let us now enquire,—Whether this description is applicable to the Church of Rome?

With this view let us refer—not to any private sources—but to the official "Book of Sacred Ceremonies" of the Church of Rome.

This Book, sometimes called "*Ceremoniale Romanum*," is written in Latin, and was compiled three hundred and forty years ago, by Marcellus, a Roman Catholic Archbishop, and is

⁵ Matth. xxiv. 15. Mark xiii. 14.

⁶ ναὸν Θεοῦ (says Theodoret ad loc.) τὰς ἐκκλησίας ὀνόμασεν, ἐν αἷς προεδρίαν ἀπάσκει.—In templo, id est in Ecclesiâ Dei, says Bp. Andrewes adv. Bellarmin. cap. ix. p. 225, 226.

⁷ βδέλυγμα. Rev. xvii. 4, 5.

⁸ Rev. xvii. 5, 7.

dedicated to a Pope, Leo X.⁹ Let us turn to that portion of this Volume which describes the first public appearance of the Pope, on his Election to the Pontificate.

We there read the following order of proceeding¹. "The Pontiff elect is conducted to the Sacrarium, and divested of his ordinary attire, and is clad in the *Papal robes*." The *colour* of these is then minutely described. Suffice it to say, that *five* different articles of dress, in which he is then arrayed, are *scarlet*. Another vest is specified, and this is covered with *pearls*. His mitre is then mentioned; and this is adorned with *gold* and *precious stones*.

Such, then, is the attire in which the Pope is arrayed, and in which he *first* appears to the World as Pope. Refer now to the Apocalypse. We have seen that *scarlet, pearls, gold, and precious stones* are thrice specified by St. John, as characterizing the Mysterious Power portrayed by himself².

But we may not pause here. Turn again to the "Ceremoniale Romanum." The Pontiff elect, arrayed as has been described, is conducted to the Cathedral of Rome, the Basilica, or CHURCH, of St. Peter. He is led to the ALTAR; he first

⁹ Romæ, A.D. 1516.

¹ The original words may be seen in Appendix H. of the Author's Edition of the Apocalypse.

² Rev. xvii. 4. xviii. 12. 16. See the passages, above, p. 64.

prostrates himself before it, and prays. Thus he declares the sanctity of the Altar. He kneels at it, and prays before it, as the seat of God.

What a contrast then ensues! We read thus:

"The Pope rises, and, wearing his mitre, is lifted up by the Cardinals, and is placed by them *upon* the ALTAR—to *sit there*. One of the Bishops kneels, and begins the Te Deum. In the mean time the Cardinals *kiss the feet* and hands and face of the Pope."

Such is the first appearance of the Pope in the face of the Church and the World.

This ceremony has been observed for many centuries; and it was performed at the inauguration of the present Pontiff³, Pius IX.; and it is commonly called by Roman writers the "ADORATION"⁴. It is represented on a coin, struck in

³ On 21st June, 1846. See Letters to M. Gondon, Letter xii. p. 315, 3rd edit.

⁴ See Histoire du Clergé, &c., dedicated to Pope Clement XI. Amst. 1716. Vol. i. p. 17. Quand l'élection est faite, le Pape est conduit à la Chapelle, où il reçoit l'adoration des Cardinaux. Ensuite il est porté assis dans le Siège Pontifical à l'église de S. Pierre et posé sur l'autel . . . où il reçoit encore publiquement l'adoration.

Compare Lettenburgh's Notitia Curiae Romanæ, 1683, p. 125. "Portatur Pontifex in sede Pontificali ad S. Petrum, poniturque supra Altare majus, ubi salutatur osculo pedis, manus, et oris a Cardinalibus; peracta adoratione descendit Pontifex ex Altari." "Romæ," (says Heidegger, Myst. Bab. i. 537,) "phrasis illa, adorare Papam, in quotidiano usu est."

Various Books have been written by Romish Divines,—

the Papal mint with the legend, "Quem creant, adorant", — "Whom they create (Pope), they adore." . . . What a wonderful avowal!

The following language was addressed to Pope Innocent X.⁶, and may serve as a specimen of the feelings with which the Adoration is performed:

"Most Holy and Blessed Father, Head of the Church, *Ruler of the World*, to whom the keys of the Kingdom of heaven are committed, whom the ANGELS IN HEAVEN REVERE, and the gates of hell fear, and *all the World adores*, we specially venerate, worship, and *adore thee*, and commit ourselves, and all that belongs to us, to thy paternal and MORE than divine disposal."

What more could be said to Almighty God Himself?

Mazaroni, Stevanus, and Diana,—"De adoratione et osculo pedum Pontificis." See Heidegger, *Myst. Bab.* i. 511. 514. 537. At the coronation of Pope Innocent X., A.D. 1644, which is described with great minuteness by Banck, *Roma Triumphans*, Franeker, 1656, the following "formula adorationis" was addressed, by Cardinal Colonna, on his knees, in his own name and that of the Clergy of St. Peter's, to the Pope: "Sanctissime et Beatissime Pater, Caput Ecclesiae, RECTOR ORBIS . . . cui claves regni caelorum sunt commissae, quem ANGELI in caelis REVERENTUR, portae inferorum timent, TOTUSQUE mundus ADORAT, nos Te uniùe veneramur, colimus et ADORAMUS, et nos omniaque nostra paternae et PLUS QUAM DIVINAE dispositioni ac curae submittimus." . . . (Banck, p. 384, a very interesting volume.)

An engraving representing the "*Adoration of the Pope*," may be seen in Picart, *Ceremonies*, i. p. 296.

⁶ Numismata Pontificum, Paris, 1679, p. 5.

⁷ See note * in the preceding page.

But to return. Observe the nature of this 'ADORATION.' It is performed by *kneeling*, and *kissing* the face and hands, and feet. And what is St. John's word, *nine* times used to describe the homage paid to the Mysterious rival of God? It is προσκυνεῖν, *to kneel before and kiss*.

Next, observe the *place* in which this adoration is paid to the Pope. The *Temple* of God. Observe the attitude of him who receives it. He *sits*. Observe the *place* on which he sits. The *Altar* of God.

Such is the inauguration of the Pope. He is placed by the Cardinals on God's Altar. There he sits as on a Throne. The Altar is his footstool; and the Cardinals kneel before him, and kiss the feet which trample on the Altar of the Most High.

Let us now turn to St. John. The Power described by Him is *Mystery*, and is called the *mother of Abominations*. And the word Abomination in Scripture often means *Idols*; and, in the prophecies of Scripture, it describes a special form of idolatry. The *Abomination of desolation*, as we have seen, prefigures the setting up *an object of idolatrous adoration on the ALTAR in the TEMPLE of God*.

Such was the idol set up by Antiochus in the Jewish Temple. And our Lord describes the Abomination of desolation as standing *in the Holy Place*. And the Apostle St. Paul predicts that the fall of the Roman Empire⁷ will be succeeded by

⁷ See the Sermon on "The Man of Sin," quoted above.

the rise of a power which he calls MYSTERY, *exalting itself above all that is called God, or is worshipped; so that he as God sitteth in the Temple of God—or, is conveyed to the sanctuary of God, and there placed to sit—showing himself that he is God.*

VII. The following questions therefore arise here:—

1. Has not the Church of Rome fulfilled the Apocalypse in the eyes of men, has she not proclaimed, and does she not now proclaim, her own identity with the Woman in the Apocalypse, at every election of every Pontiff, even by the outward garb of *scarlet, gold, precious stones, and pearls*, in which she then invests him, and in which she then displays him to Christendom and the world?

2. And has she not fulfilled the Apocalypse, and does she not proclaim her own identity with the Woman whose name is *Mystery, Mother of Abominations*, by *publicly* commencing every Pontificate with making the Pontiff *her own Idol*, by lifting him up on the hands of her Cardinals, and by making him *sit on God's Altar*, and by *kneeling before him, and kissing his feet*?

3. And by her long practice of this form of Abomination, which she calls "*Adoration*," has she not identified herself with the Apocalyptic power, whose name is *Mystery*, and also with the "*Mystery of Iniquity*," described by the Apostle St. Paul as enthroned in the *Temple of God*?

4. And by placing her Pontiff to be *adored*, like the Most High, in God's presence on God's Altar in a Christian Church—in her own principal Church, St. Peter's—as Antiochus Epiphanes placed an idol to be adored on God's Altar in the Temple at Jerusalem, does she not identify the Pope of Rome with the King of Babylon, whose pride and fall are pourtrayed by Isaiah*, and with the *Abomination of desolation*† spoken of by Daniel the Prophet, and by our Blessed Lord Himself?

VIII. Let us pause here, and sum up what has been said.

Either the claims of the Church of Rome are just—or they are not.

If they are,—she is infallible, and indefectible. She is the Mother and Mistress of Churches. Her Pontiff is the Universal Pastor; the Centre of Unity; the Father of the Faithful; the Supreme Head, and Spiritual Judge of Christendom, and (as he himself asserts) it is necessary for every one to be in communion with him, and to be in subjection to him. Out of his Communion (he says) there is no salvation.

* Is. xiv. 12—15. See above, p. 66, and Cf. Witsii Miscell. Sacr. p. 653, lib. iii. c. 2.

† The following was written in the twelfth century: "Dic-tum *Danielis* nono convenit modernis Prælati et Ecclesiæ Rectoribus; videlicet *Cum videritis desolationem*." Joachim Abbas, in Jerem. c. 37.

Now, we hold in our hand the Apocalypse of St. John, *the Revelation of Jesus Christ*¹, *the Voice of the Spirit to the Churches*²; the prophetic History of the Church from the Apostolic age to the Day of Doom.

In it St. John places us at *Rome*: he points to its *Seven Hills*³: he shows us the City enthroned upon them: he retains us there while he reveals to us Rome's future history, even to its total extinction, which he describes⁴.

1. *If*, now, Christ has instituted a spiritual supremacy, and fixed an Infallible Authority any where, which all men are obliged to acknowledge and to which all must bow, and with which all must be in communion on pain of everlasting damnation, it may reasonably be supposed that the HOLY SPIRIT, in revealing the future History of the Church, and in providing guidance and comfort for Christians, under their trials, which he predicts, would not have failed to give some notice of such spiritual supremacy and infallible authority in the Church.

2. *If* Christ has settled that spiritual Pre-eminence and Supremacy at *Rome*, it may reasonably be concluded, that the HOLY SPIRIT, when speaking specially and copiously of *Rome*, and tracing *her* history, even to the day when she will be burnt with fire, and her smoke ascend to heaven,

¹ Rev. i. 1.

² Rev. ii. 7. 11. 17, &c.

³ Rev. xvii. 9.

⁴ Rev. xviii. 1—24.

would not have omitted to mention that Pre-eminence and Supremacy supposed to exist in that city.

3. *If* the Church of Rome is what she herself affirms—the true Spouse of Christ, the Mother and Mistress of all Churches in Christendom, and if communion with her is necessary to salvation, assuredly the HOLY SPIRIT would have taken great care that no reasonable man should be able to impute to the *Christian Church* of Rome what He intended for the *Heathen City* of Rome. And, since by the Union of the supreme civil authority with the spiritual in the person of the Bishop, who is also the Sovereign of Rome, and by the consequent incorporation of the City of Rome in the Church of Rome, there was great probability of such a confusion—which the HOLY SPIRIT could foresee—He would have guarded against it, and have taken care, that the character He draws of the Harlot, and the awful description which He gives of her future doom, could not possibly be applied by any reasonable man to the *Church of Rome*.

IX. Now, what is the fact?

1. Not a word does the Holy Spirit say, in the Apocalypse, of the existence of *any* Supreme Visible Head or infallible authority in the Church.

2. Not a word does he say of the Church of *Rome* being the Centre of Unity—the Arbitress of Faith—the Mother and Mistress of Churches. Not a word does he speak in her praise. Indeed the advocates of the Church of Rome (who allow

that he speaks largely of the Roman *City*) say that he does not mention her at all¹!

How unaccountable is all this, if, as they affirm, Christ *has* instituted such a Supremacy; and if He *has* placed it at *Rome*!

X. But now let us take the other alternative. Let the claims of the Church of Rome be *unfounded*; then it must be admitted that they are nothing short of blasphemy: for they are claims to Infallibility, Indefectibility, and Universal Dominion, spiritual and temporal, which are Attributes of ALMIGHTY GOD.

And now again we open the Apocalypse. What do we find there?

We see there a certain City portrayed—a great City—the great City—the Queen of the Earth when St. John wrote—the City on Seven Hills—the City of *Rome*.

At *Rome*, then, we are placed by St. John. We stand *there* by his side. *This* city is represented as a Woman; it is called the Harlot. It is *contrasted* with the Woman in the Wilderness, crowned with the Twelve Stars, the future Bride in Heaven, the new Jerusalem; that is, it is contrasted with the *faithful* Apostolic Church, now sojourning on earth, and to be glorified hereafter in heaven.

The Harlot persecutes with the power of the Dragon; the Bride is persecuted by the Dragon:

¹ See Bossuet, above, p. 29, and note.

the Harlot is arrayed in scarlet; the Bride is attired in white; the Harlot sinks to an abyss; the Bride mounts to heaven. The Bride is *the faithful Church*; the Harlot contrasted with her, is a faithless *Church*.

The *Great City*, then, which is called a Harlot, is a faithless *Church*; and *that City is Rome*.

This Harlot-City is represented as seated upon many waters, which are *Peoples, and Nations, and Tongues*. Kings give their power to her, and commit fornication with her. She vaunts that she is a Queen for ever.. She is displayed as claiming a double Supremacy.

Now, look at *Rome*. *She*, she *alone* of all the Cities that are, or ever have been, in the world, asserts universal Supremacy, spiritual and temporal. She wields two swords. She wears two Diadems. And she has claimed this double power for more than a thousand years. “Ruler of the World” — “Universal Pastor” — “Father of Kings and Princes”—these are the titles of her Pontiff. She boasts that she is the Catholic Church; that she is *alone, and none beside her* on the earth: she affirms, that her light will never be dim, her Candlestick never removed. And yet she teaches strange doctrines. She has broken her plighted troth, and forgotten the love of her espousals. She has been untrue to God. She has put on the scarlet robe and gaudy jewels and bold look of a harlot, and gone after other gods. She canonizes men, and then worships them. She

would make the Apostles untrue to their Lord, and constrain the Blessed Mother of Christ to be a rival of her Divine Son. She adores Angels, and thereby dishonours the Triune God, before Whose glorious Majesty they veil their faces. She deifies the Creature, and thus defies the Creator.

St. John, when he calls us to see the Harlot-City, the seven-hilled City, fixes her name on her forehead—*Mystery*—to be seen and read by all. And he says, *Blessed is he that readeth, and they that hear the words of this prophecy*⁶.

Her title is *Mystery*, a *secret* spell, bearing a semblance of sanctity: a solemn rite which promises bliss to those who are initiated in it: a prodigy inspiring wonder and awe into the mind of St. John: an intricate enigma requiring for its solution the aid of the Spirit of God.

Heathen Rome doing the work of heathenism in persecuting the Church was *no* *Mystery*. But a *Christian Church*, calling herself the Mother of Christendom, and yet *drunken with the blood of saints*—this is a *Mystery*. A *Christian Church* boasting herself to be the Bride, and yet *being* the Harlot; styling herself Sion, and being Babylon—this is a *Mystery*. A *Mystery* indeed it is, that, when *she* says to all, "Come unto me," the voice from *heaven* should cry, "*Come out of her My People*." A *Mystery* indeed it is, that she who boasts herself the city of Saints, should become the

⁶ Rev. i. 3. xxii. 7.

⁷ Rev. xviii. 4.

habitation of devils: that she who claims to be Infallible should be said to *corrupt the earth*: that a self-named "*Mother of Churches*," should be called by the Holy Spirit the "*Mother of Abominations*:" that she who boasts to be Indefectible, should in one day be destroyed, and that Apostles should rejoice at her fall⁸: that she who holds, as she says, in her hands the Keys of Heaven, should be cast into the lake of fire by Him Who has the Keys of hell⁹. All this, in truth, is a great MYSTERY.

Nearly Eighteen Centuries have passed away, since the Holy Spirit prophesied, by the mouth of St. John, that *this* *Mystery* would be revealed in *that City* which was then the Queen of the Earth, the City on Seven Hills,—the City of Rome.

The *Mystery* was then dark, dark as midnight. Man's eye could not pierce the gloom. The fulfilment of the prophecy seemed improbable,—almost impossible. Age after age rolled away. By degrees, the mist which hung over it became less thick. The clouds began to break. Some features of the dark *Mystery* began to appear, dimly at first, then more clearly, like Mountains at day-break. Then the form of the *Mystery* became more and more distinct. The Seven Hills, and the Woman sitting upon them, became visible. Her voice was heard. Strange sounds of blasphemy were muttered by her. Then they became

⁸ Rev. xviii. 20.

⁹ Rev. i. 18.

louder and louder. And the golden chalice in her hand, her scarlet attire, her pearls and jewels, glittered in the Sun. Kings and Nations were seen prostrate at her feet, and drinking her cup. Saints were slain by her sword. And now the prophecy became clear, clear as noon-day; and we tremble at the sight, while we read the inscription, emblazoned in large letters, "MYSTERY, BABYLON THE GREAT," written by the hand of St. John, guided by the Spirit of God, on the forehead of the CHURCH of ROME.

CHAPTER III.

Reflections on the Prophecies concerning Babylon in the Apocalypse.

IN the two preceding Chapters, reasons have been stated for the conviction, expressed at the close of the Second, that the prophecies contained in the Thirteenth, Fourteenth, Sixteenth, Seventeenth, Eighteenth, and Nineteenth Chapters of the Revelation of St. John the Divine, and which describe the guilt, and pourtray the punishment, of the mystical BABYLON, have been partly accomplished, and are in course of complete accomplishment, in the CHURCH of ROME.

I. Some may allege that such an assertion is uncharitable; that it is inconsistent with the loving spirit of the Gospel, to arraign a Christian Church, one so distinguished as the Church of Rome for amplitude, dignity, and antiquity; and to brand it with such an ominous name—to characterize it as Babylon.

But we may reply to this allegation, by asking, Who wrote the Apocalypse? . . . The Evange-

list St. John. He was a *Son of Thunder*¹; but he was the *beloved Disciple* of Christ; he leaned on His bosom at the institution of the Divine Feast of Love. To him the Son of God bequeathed His beloved mother with almost His last breath, when dying on the cross. He was the Apostle of Love. And this divine Boanerges thundered forth God's judgments in love.

Repent (he says); *do thy first works*; and *I will give thee the Morning Star*². *As many as I love, I rebuke and chasten*; *be zealous therefore, and repent*³. *Behold, I stand at the door*⁴.

Again; let us ask, *Who moved St. John to write the Apocalypse?* The HOLY SPIRIT of God. *If any man hath an ear, let him hear what THE SPIRIT saith unto the Churches*⁵.

Assuredly, it is not uncharitable to declare, what the Holy Spirit of Peace dictated to the Apostle of Love.

Nay, rather, *they*, whose office it is to guide and warn others, are guilty of grievous sin; they are chargeable with cruelty to the souls of others, and the blood of those souls is on their heads, and they are doing what in them lies to frustrate St. John's labour of love; they are resisting the Holy Ghost; they are forfeiting the blessings promised in the Apocalypse to *all who read and keep the words of*

¹ Mark iii. 17.

² Rev. iii. 19.

³ Rev. ii. 7. 11. 17. 29. iii. 6. 13. 22.

⁴ Rev. ii. 28.

⁵ Rev. iii. 20.

*this prophecy*⁶, if they fail to proclaim, what, by the voice of St. John, it has pleased God to reveal.

They are not lovers of peace, or of their own and other men's souls, who *build up a wall, and daub it with untempered mortar*⁷; and *speaking smooth things, and prophesy deceits*⁸, and say, *Peace, peace, when there is no peace*⁹; for it is written, *O son of man, if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hand*¹.

2. We have received the Apocalypse from the hand of St. John, who calls it *the Revelation of JESUS CHRIST*², and the voice of the SPIRIT to the Churches. Here we have a positive command from ALMIGHTY GOD *not to partake of the sins of Rome, lest we also receive of her plagues*³.—*If any man worship the Beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the Holy Angels, and in the presence of the Lamb*⁴.

3. Some persons have used this latter text as an argument against the identification of Rome with Babylon. They allege that by such an identifica-

⁶ Rev. i. 3. xxii. 7.

⁷ Isaiah xxx. 10.

⁸ Ezek. xxxiii. 8.

⁹ Rev. xviii. 4.

¹ Ezek. xiii. 10.

² Jer. vi. 14.

³ Rev. i. 1.

⁴ Rev. xiv. 9, 10.

tion, all, who are or have been in communion with Rome, are consigned to damnation; and that, since for many ages the greater part of the Visible Church was in communion with Rome, the Church itself had become reprobate, and Christ's promise of His presence and Spirit to it had failed, *if* Rome is Babylon. But this is an oversight. Such persons do not seem to have observed, that many have never had an opportunity of hearing the warnings of the Apocalypse, and that the text (Rev. xiv. 10) refers to a period *after* the *fall of Babylon*, when God's judgment *will have* been executed on the City and See of Rome*, and that it is addressed to those who will not heed the warning given by that awful catastrophe.

We do not hesitate to affirm that the Church of God has never ceased, and will never cease, to exist. And it has never ceased and will never cease to *be Visible*. This is the teaching of Holy Scripture, as expounded by the Primitive Church.

We are not Donatists, who imagined that the Catholic Church of Christ might be reduced to a small and obscure Communion.

We also readily acknowledge, that, for many centuries, a large portion of the Church Catholic was infected by the errors of Rome. But those errors were not the *essence* of the Church: and it was possible to communicate with the Church,

* See also the remarks below, p. 91, 92. I need not remind the attentive reader of the Apocalypse, that some Powers of Romanism will survive Rome. See Lectures, p. 441, 2nd edit.

without communicating in the errors of Rome. And we doubt not that many generations of holy men fell asleep in Christ, who deplored those errors, and did not communicate in them, although they were in communion with the Church in which those errors arose.

But as years passed by, Rome *changed* her course. She did not renounce her errors, and she made communion in her *errors* essential to communion with *herself*. She *enforced* her errors as *terms of communion*: and she excommunicated all who would not, and could not, receive and profess those errors as articles of Faith.—

This she did particularly in the Sixteenth Century, at the Council of Trent.

Thus she became the cause of the worst *schism* which has ever rent the Church of Christ.

And ever since that time, she has continued to enforce those errors which she then imposed as truths; and by her recent Act claiming to herself power to make the dogma of the Immaculate Conception to become an article of Faith, she has aggravated her sin in inculcating Heresy as if it were Truth, and in tearing the Church by schism, while she charges others with it, and professes to be the centre of Unity.

Thus she has verified the prophecy of the Apocalypse, in which it is said "Come out of her, *My people*, that ye be not partakers of her sins." She has still some people of God in her. But she has

* Rev. xviii. 4.

so identified her sins with herself, that they can hardly remain in her now *without* being partakers of her sins⁷. She has made communion in her sins necessary for communion with herself. They therefore, who hear the voice, must come out of her. And if they come out, she is guilty of the *sin* of the Separation (for there never can be separation without sin), not only by teaching false doctrines, but by enforcing them as terms of communion with herself; and not only by separating herself from the Truth as it is in Christ, but by separating from herself all who desire to cleave steadfastly to Him.

Here, we say, was a new era in the History of the Church. And it is this change in the Spiritual polity of the Church of Rome which has placed her in a new attitude with regard to the rest of Christendom: and which calls for more serious attention to the prophecies of the Apocalypse, because it is an evidence of their truth, and because it is also a warning that the time of their full accomplishment is at hand.

Thus, then, we see in the Apocalypse a strong appeal to our Charity. Christian love longs, above all things, for the salvation of souls. It

⁷ I do not say that the sin of those who *comply* with heretical terms of communion is *equal* to those who *impose* them: or that the condition of those who live in countries where the Scriptural warnings against those terms are not heard, is one of equal responsibility to that of those who may have the Bible open before them.

prays and labours that they may escape God's judgments, and especially that they may be saved from the fearful woes which are denounced by God upon Babylon⁸. How, therefore, would it rejoice that these prophecies of the divine Apocalypse were now duly pondered by all members of the Church of Rome! How thankful would it be that the words of the Apostle, who was miraculously rescued from the fiery furnace⁹ at Rome, to behold and describe these Visions, should have power, by God's grace, to *pluck them as brands from the fire*¹.

Especially too, as years pass on, and as the judgments reserved for Rome draw nearer and nearer, and as, it may be, in the events of our own day, we feel the tremblings of the earthquake which will engulf her, and behold the flashings forth of the fire which will consume her, true Christian Charity will put on Angels' wings, and will hasten with a Seraph's step; and will be like the heavenly Messengers dispatched by God to Lot in Sodom; and will lay hold on the hands of those who linger, and will urge them forth from the door, and will chide their delay, and will exclaim,—*Arise!* what dost thou here? Take all that thou hast, *lest thou be consumed in the iniquity of this city*².

And what, therefore, shall we say of those, our

⁸ Rev. xiv. 10, 11. xix. 20.

⁹ Tertullian de Præser. Hæret. c. 36.

¹ Zech. iii. 2.

² Gen. xix. 12—16.

beloved friends, our brothers and sisters in Christ, who have been nurtured with the same milk of the Gospel at the breast of the same spiritual mother with ourselves; who have breathed the same prayers; knelt before the same altars, and walked with us side by side in the courts of our own Jerusalem; and have been carried away captive—alas! willingly captive—to Babylon?

What shall we say of them? It may be, that we ourselves might have prevented their fall, if we had exhorted them to hear *what the Spirit saith* by the mouth of St. John. Shall we do nothing for their recovery? Shall we not, even with tears, implore them to listen—not to us, but—to their Everlasting Saviour, their Almighty King and Judge, speaking in the Apocalypse? Shall we not point to the cup of wrath in God's right hand, ready to be poured out upon them? Shall we not say, in the words of the Prophet,—*Arise ye and depart, for this is not your rest; because it is polluted, it shall destroy you, even with a sore destruction*².

The Book of REVELATION, thus viewed, as it ought to be, is a divine Warning of the peril and unhappiness of all who are enthralled by Rome. And its prophetic and comminatory uses ought to be pointed out by all Christian Ministers, and to be acknowledged by all Christian congregations. And they, whether Clergy or People, forfeit a great blessing and incur great danger, who neglect

² Micah ii. 10.

these divinely-appointed uses of the Apocalypse, particularly in the present age, when the Church of Rome is employed with more than her usual activity in spreading her snares around us, to make us victims of her deceits, prisoners of her power, slaves of her will, and partners of her doom.

But in discharging this duty, a minister of the Gospel must crave not to be misunderstood.

I. Having a deep sense of the danger of those who dwell in Babylon, he will never venture to affirm that *none who have dwelt there* can be saved. The Apocalypse itself forbids him. On the very eve of its destruction the voice from heaven says, *Come out of her, My People, that ye be not partakers of her sins, and that ye receive not of her plagues*⁴. And so, we doubt not, God ever has had, and still has, *some people* in Babylon.

Many, doubtless, there were in *former* times in *our own* land, who had not the blessed privilege which *we* enjoy of hearing the voice, *Come out of her*. They had not the warnings of the Gospel: to them it was almost a sealed book. And this, too, is still the case with many in *foreign* lands. And, since responsibilities vary with privileges, and God *judgeth men according to what they have, and not according to what they have not*⁵, therefore Christian Love, *which hopeth all things*⁶, will think

⁴ Rev. xviii. 4.

⁵ Luke xii. 48. 2 Cor. viii. 12.

⁶ 1 Cor. xiii. 7.

charitably, and if it speak at all, will not speak harshly of them⁷.

All this we readily allow. But then we must not shrink from asking, What will be the lot of those who *hear* the voice, *Come out of her*⁸, and yet do not *obey* it? And, still more, what will be the portion of *those*,—the *recent converts*, as they are called, and others who follow them, who,—when the voice from heaven says, *Come out of her*,—*go in* to Babylon, and dwell there?

II. Again: the Minister of the Gospel, to whose case we have referred, is obliged, for fear of misrepresentation, to say, that he readily acknowledges, and openly professes, that *Christianity does not consist in hatred of Rome*.

We are not of those, who, in the words of an eminent Writer⁹, “consider the Christian Religion no otherwise than as it abhors and reviles Popery, and who value those men most, who do it most furiously.” No; the Gospel is a divine Message of *Peace on earth, and good will towards*

⁷ Compare the wise and charitable sentiments of St. Cyprian, Epist. lxiii. Si quis de *antecessoribus* nostris vel ignoranter vel simpliciter non observavit et tenuit quod nos DOMINUS facere exemplo suo et magisterio docuit, potest simplicitati ejus de indulgentiâ Domini venia concedi; nobis verò non poterit ignosci, qui nunc a Domino admoniti et instructi sumus.

⁸ Rev. xviii. 4.

⁹ Lord Clarendon, Hist. Rebell. i. 88, p. 38, ed. Oxf. 1839.

*men*¹. *The banner over us is Love*². No one is safe, because his brother is in danger: no man is better, because his neighbour is worse. Our warfare is not with *men*, but with *sins*. We love the erring, but not their errors; and we oppose their errors, *because* we love the erring, and because we desire their salvation, which is perilled by their errors, and because we love the truth, which is able to save their souls.

We know that Error is manifold, but Truth is one: and that, therefore, it is not enough to oppose Error; for one error may be opposed by another error; and the only *right* opposition to Error is *Truth*. We know, also, that by God's mercy there are truths in the Church of Rome as well as errors; and that some, who oppose Rome, may be opposing her truths, and not her errors. But *our warfare* is against *the errors of Rome*, and for *the maintenance of the truth of Christ*. We reject Popery because we profess Christianity. We flee Babylon, because we love Sion. And the aim of our warfare is not to destroy our adversaries, but to save their souls and ours. Therefore in what we have said on this subject, we have endeavoured to follow the precept of the Apostle, *Speak the truth in love*³; and if, through human infirmity, any thing has been spoken otherwise, we pray God that it may perish speedily, as though it had never been.

¹ Luke ii. 14.

² Cant. ii. 4.

³ Eph. iv. 15.

III. It cannot be doubted that our most eminent Divines have commonly held and taught that the Apocalyptic prophecies concerning Babylon, were designed by the Holy Spirit to describe the Church of Rome. Not only they who flourished at the period of our Reformation, such as Archbishop Cranmer, Bishops Ridley and Jewel, and the Authors of our Homilies, but they also who followed them in the next, the most learned, Age of our Theology,—I mean, the end of the sixteenth and beginning of the seventeenth century,—proclaimed the same doctrine. And it was maintained by those in that learned age, who were most eminent for sober moderation and Christian charity, as well as for profound erudition. It may suffice to mention the names of Richard Hooker⁴ and Bishop Andrewes⁵.

But after them a new generation arose. This was a race of men endued with more zeal than knowledge; devoid, for the most part, of reverence for Authority and Antiquity, elated with an overweening confidence in their own sagacity, and

⁴ Hooker, e. g. Sermon on St. Jude 17—21. "That which they (i. e. the Papists) call Schisme, we know to be our reasonable service unto God and obedience to His Voice, which crieth shrill in our ears, 'Go out of Babylon, My People, that you be not partakers of her Sins, and that ye receive not of her plagues.'" (Rev. xviii. 4.)

I may add, as naturalized in England, the illustrious name of ISAAC CASABON. See his Ephemerides, lately published at Oxford, p. 800. See also the excellent Discourse of Bp. BEDELL, in his Life by Burnet, p. 155—173. Lond. 1692.

⁵ Bp. Andrewes, c. Bellarmin. capp. ix.—xii. p. 220—290.

idolizing their own imaginations. And having once possessed themselves with a persuasion that they could not adopt a more effectual mode of assailing what they disliked, than by arraigning it as Popish, they denounced ancient Truths as if they were modern Corruptions, and impugned Apostolic Institutions as if they were Papal Innovations. They involved them all in one sweeping accusation of Antichristian error and Babylonish pollution. Against them they sounded the Trumpets, and on them they would have poured out the Vials, of the Apocalypse.

Such was the use they made of this sacred Book. Now mark the result.

A reaction took place. The indiscriminate violence and wild extravagance of these eager zealots afforded an easy triumph to their Romish antagonists.

Some of their precipitate charges were easily refuted. It was proved, that many things, which they had affirmed to be Antichristian, were really Apostolic; and that many things which they execrated as Popish, and would exterminate as Babylonish, had been authorized by the unanimous consent, and embodied in the universal practice, of the Christian Church.

Now observe the consequence.

Some of their accusations being thus ignominiously routed, it was inferred by many persons, that *the rest* of their assertions were no less futile; and because much was shown to be Apostolic which they had alleged to be Antichristian, there-

fore it came to be supposed, that what was Anti-christian, might be Apostolic. And so the passionate zeal of the accuser wrought the acquittal of the accused; and some pious and sober-minded men, disgusted by the extravagant folly, and alarmed by the destructive violence, of these furious Religionists, ceased to regard Rome as Babylon; not from any amendment on her part, but only through the presumptuous ignorance and intemperate vehemence of her foes*.

What do we thence learn?

The necessity of sound reason and of sober caution, as well as of Christian charity, in the investigation of sacred truth. And, in the matter before us, we may rest assured, that however excellent our motives may be, we should in reality be acting as enemies to the cause of Christianity, as piously and wisely vindicated at our own Reformation; and be effective partisans of Romish error and corruption, if we bring a blind accusation of Popery against every thing which displeases ourselves.

This has been signally exemplified in the history of the Interpretation of the Apocalypse.

They who employed it to denounce whatever they disapproved, brought discredit on this Divine Book; and they did much to invalidate its solemn warnings against Roman Superstition, and to deprive the Church of its heavenly consolations.

* Compare the statements of Bishop Warburton, Discourse xxviii. vol. x. p. 180, 181, ed. Lond. 1811.

We, therefore, have here a double duty. The Apocalypse is the Voice of God to the Church. On the one hand, although its prophecies have been misapplied by some, it is not safe for us to neglect their right application; on the other, we must be on our guard not to strain them beyond their proper limits, lest, by being applied where they are not applicable, they should become inapplicable where they ought to be applied⁷.

IV. Another consideration has had much weight even with some members of our own communion, and has rendered them unable to see the Church of Rome in the Apocalypse.

It is the following argument, with which we are often encountered, both by Romanists and Protestant Nonconformists. *If*, — they say, — the Church of Rome is the Apocalyptic Babylon, then you yourselves, the Ministers of the Church of England, who derive your Holy Orders from Rome, are infected with the taint of Babylon: your ministerial commission, therefore, is liable to grave suspicions: the validity of your ministra-

⁷ Some most eminent for charity and wisdom, in the present age, have set the example of reviving the language of Hooker and Bishop Andrewes (see above, p. 94) on this point. In a conversation which the Author of this Essay had with a Prelate distinguished alike by learning and mildness, our late revered Primate, his Grace adverted to this subject, and declared, as his own opinion, that "As long as the Seven Hills of Rome are standing, so long will it be clear to all who reflect, that the Church of Rome is the Babylon of St. John."

tions is questionable; in a word,—by fixing a stigma on Rome, you have branded yourselves.

Such is the objection.

But, assuredly, the fear of it is as groundless, as the allegation of it is illogical.

We, of the Anglican Priesthood, do *not* derive our Holy Orders from Rome—but from CHRIST. He is the only *source* of all the grace which we dispense in our ministry. And suppose that we admit, that this virtue flows from Him *through* some who were in communion with the Church of Rome, and that *no* charitable allowance is to be made for those who held some of her doctrines in a darker age—what then? The Channel is not the Source. The human Officer is not the Divine Office. The validity of the commission is not impaired by the unworthiness of those through whom it was conveyed. The Vessels of the Temple of God were holy even at Babylon: and, after they had been on Belshazzar's table, they were restored to God's altar⁸. The Scribes and Pharisees, against whom Christ denounced wo, were to be obeyed, because *they sat in Moses' seat*⁹, and as far as they taught agreeably to his Law. The Word and ordinances of Christ, preached and administered even by a Judas, were efficacious to salvation. The Old Testament is not the less the Word of God because it has come to us by the hands of Jews, who rejected Him¹⁰ of whom *Moses and the Prophets did write*¹. And so, the sacred commission, which the ministers of the Church of

⁸ Ezra i. 7.

⁹ Matth. xxiii. 2..

¹ John i. 45.

England have received from Christ, is not in any way impaired by transmission through some who were infected with Romish corruptions; but rather, in this preservation of the sacred deposit even in their hands, and in its conveyance to us, and in its subsequent purification from corrupt admixtures, and in its restoration to its ancient use, we recognize another proof of God's ever-watchful providence over His Church, and of His mercy to ourselves.

V. We ought, therefore, to be on our guard against two opposite errors. On the one hand, it is alleged by some, that, if Rome be a Church, she cannot be Babylon. On the other hand, it is said by others, that, if Rome be Babylon, she cannot be a Church. Both these conclusions are false. Rome may be a Church, and yet Babylon: and she may be Babylon, and yet a Church. This will appear from considering the case of the Ancient Church of God.

The Israelites in the Wilderness were guilty of abominable *idolatry*². Yet they are called a *Church* in Holy Writ³. And why? Because they still retained the Law of God and the Priesthood⁴. So, also, Jerusalem—even when it had crucified Christ—is called in Scripture *the Holy City*⁵. And why? By reason of the truths and graces which she had received from God, and which had not yet been wholly taken away from her.

² Acts vii. 38. 41. 43.

³ Cp. Hooker, iii. c. 1 and 2.

⁴ Matth. xxvii. 53.

A distinction, we see, is to be made between what is due to God's goodness on the one side, and to man's depravity on the other.

As far as the *divine mercy* was concerned, God's Ancient People were a *Church*: but by reason of *their own wickedness*, they were even a *Synagogue of Satan*⁵, and, as such, they were finally destroyed.

Hence, their ancient Prophets, looking at *God's mercy* to Jerusalem, speak of her as *Sion, the beloved City*⁶: but regarding *her iniquities*, they call her *Sodom, the bloody city*⁷.

In like manner, by reason of God's goodness to her, Rome received at the beginning His Word and Sacraments, and through His long-suffering they are not yet utterly taken away from her: and by virtue of the remnants of *divine truth* and grace, which are yet spared to her, she is still a *Church*. But she has miserably marred and corrupted the gifts of God. She has been favoured by Him like Jerusalem, and like Jerusalem she has rebelled against Him. *He would have healed her, but she is not healed*⁸. And, therefore, though on the one hand, by His love, she was, and has not yet wholly ceased to be, a Christian Sion—on the other hand, through her own sins she is an Anti-christian Babylon⁹.

⁵ Rev. ii. 9. iii. 9.

⁶ Ps. lxxxvii. 2.

⁷ Isa. i. 9, 10. iii. 9. Ezek. xxiv. 6.

⁸ Jer. li. 9.

⁹ See Dr. Jackson's Works, iii. p. 880, "How the Romish Church is yet both a Church, and yet the Synagogue of Satan."

VI. Having now specified certain causes of a particular kind, which have partially interfered with the right application of these Apocalyptic prophecies, we should not be dealing candidly, if we did not advert to one, of a different nature, which has operated in a manner very unfavourable to the true Exposition of the Apocalypse.

This was the intimate connexion of some of our own Princes, especially three of the Stuart race, with Papal Courts. One of these three Sovereigns was wedded to a Princess of the Romish persuasion; the second was brought up under Romish influence; and the third was himself a Romanist, and endeavoured to establish the Romish Religion in this land. This civil connexion of England with Papal Courts exercised a pernicious influence on our own Theological Literature. Those writers were supposed to be ill-affected to the reigning Powers, and disloyal to the Throne, who identified Rome with Babylon, and pointed to the evils which Scripture reveals as the consequences of communion with her. They were discouraged or silenced: and so the true interpretation of the Apocalypse was for some time in peril of being suppressed¹.

This may be a warning, that civil connexions with Rome are not unattended with religious dangers. . . . Let us pass on to another topic.

¹ See the remarkable declaration of Mede concerning himself, Works, p. 880, Letter lvi. to Dr. Twisse, and the facts stated in Bp. Warburton's Sermon, as cited above, p. 96, and Pyle's Introduction to the Apocalypse.

VII. Many admirable works have been composed by our own Divines, in Vindication of the Church of England from the charge of Schism, preferred against her by Romish Controversialists, on the ground of her conduct at the Reformation, when she cleared herself from Romish errors, novelties, and corruptions.

It has been shown in those Vindications, that it is the bounden duty of all Churches to avoid strife, and to *seek peace, and ensue it*². But it was also demonstrated, no less clearly, that Unity in error is not true Unity, but is rather to be called a Conspiracy against the God of Unity and Truth.

Doubtless there is a Unity, when every thing in Nature is wrapped in the gloom of Night, and bound with the chains of Sleep. Doubtless there is a Unity, when the Earth is congealed by frost, and mantled in a robe of snow. Doubtless there is a Unity, when the human voice is still, the hand motionless, the breath suspended, and the human frame is locked in the iron grasp of Death. And doubtless there is a Unity, when men surrender their Reason, and sacrifice their Liberty, and stifle their Conscience, and seal up Scripture, and deliver themselves captives, bound hand and foot, to the Dominion of the Church of Rome. But this is not the Unity of vigilance and light; it is the Unity of sleep and gloom. It is not the Unity of warmth and life; it is the Unity of cold and death. It is not true Unity, for it is not UNITY in the TRUTH.

² Psalm xxxiv. 14. 1 Pet. iii. 11.

Therefore, since it has been proved by Appeals to Reason, to Scripture, and to Antiquity, that the Church of Rome has built *hay and stubble on the one foundation laid by Christ*³; that she has added to the faith many errors and corruptions which mar and vitiate it; and since, as the Holy Spirit teaches us in the Apocalypse, it is the duty of every Church which has fallen into error, *to repent*⁴; and since Jesus Christ Himself, our Great High Priest—*Who walketh in the midst of the Golden Candlesticks*—declares, that when a Church has *left her first love*, He will *remove her Candlestick out of its place except she repent*⁵, and *strengthen the things which remain, that are ready to die*⁶; and since the corruptions of one Church afford no palliation or excuse for those of another; for, as the Prophet says, *though Israel play the harlot, let not Judah sin*⁷; and, as Christ Himself teaches, though the Church of Sardis be *dead*⁸, and Laodicea be *neither hot nor cold*⁹, yet their sister Ephesus must *remember whence she has fallen, and do her first works*¹, and Pergamos must *repent, or He will come quickly, and fight against her with the sword of His mouth*²—therefore, we say, it was justly concluded by our Divines, that no desire of Unity on our part, nor reluctance on the part of Rome to cast off her errors, could exempt England

³ 1 Cor. iii. 12.

⁴ Rev. ii. 5.

⁷ Hos. iv. 15.

⁹ Rev. iii. 15.

² Rev. ii. 16.

⁴ Rev. iii. 3.

⁶ Rev. iii. 2.

⁸ Rev. iii. 1.

¹ Rev. ii. 5.

from the duty of Reformation; and if Rome, instead of *removing* her corruptions, refused to communicate with England, unless England consented to communicate with Rome in those corruptions, then no love of Unity could justify England in compliance with this requisition of Rome; for Unity in error is not Christian Unity; but, by imposing the necessity of erring as a term of Union, Rome became guilty of a breach of Unity, and so the sin of Schism lies at her door.

This has been clearly demonstrated by our Divines; and a careful study of this proof is rendered requisite by the circumstances of these times.

But there are many persons who have not the opportunity of perusing their works; and they who have, will not forget that those works are the works of *men*.

VIII. Let all therefore remember, that there is *another* Work on this important subject; a Work *not* dictated by *man*, but by the Holy Spirit; a Work, accessible to all,—the APOCALYPSE of ST. JOHN.

The Holy Spirit, foreseeing, no doubt, that the Church of Rome would adulterate the truth by many “gross and grievous abominations”—to use the words of the judicious Hooker³; and that she would anathematize all who would not communicate with her, and denounce them as cut off from

³ Eccles. Polit. iii. 1. 10.

the body of Christ and from hope of everlasting salvation; foreseeing, also, that Rome would exercise a wide and dominant sway for many generations, by boldly iterated assertions of Unity, Antiquity, Sanctity, and Universality; foreseeing also, that these pretensions would be supported by the Civil sword of many secular Governments, among which the Roman Empire would be divided at its dissolution; and that Rome would thus be enabled to display herself to the world in an august attitude of Imperial power, and with the dazzling splendour of temporal felicity: foreseeing also that the Church of Rome would captivate the Imaginations of men by the fascinations of Art allied with Religion; and would ravish their senses and rivet their admiration by gaudy colours, and stately pomp, and prodigal magnificence: foreseeing also that she would beguile their credulity by Miracles and Mysteries, Apparitions and Dreams, Trances and Ecstasies, and would appeal to such evidence in support of her strange doctrines: foreseeing likewise, that she would enslave men, and (much more) women, by practising on their affections, and by accommodating herself, with dexterous pliancy, to their weaknesses, relieving them from the burden of thought and from the perplexity of doubt, by proffering them the aid of Infallibility; soothing the sorrows of the mourner by dispensing pardon and promising peace to the departed; removing the load of guilt from the oppressed conscience by the ministries of the Confessional, and by nicely-poised compensations for sin; and that

she would flourish for many centuries in proud and prosperous impunity, before her *sins would reach to heaven, and come in remembrance before God*⁴: foreseeing also, that many generations of men would thus be tempted to fall from the faith, and to become victims of deadly error; and that they who clung to the truth would be exposed to cozening flatteries, and fierce assaults, and savage tortures from her;—The HOLY SPIRIT, we say, foreseeing all these things in His Divine knowledge, and being the Ever-Blessed Teacher, Guide and COMFORTER of the Church, was graciously pleased to provide a heavenly antidote for all these dangerous, wide-spread, and long-enduring evils, by dictating the APOCALYPSE.

In this divine Book the Spirit of God has portrayed the Church of Rome, such as none but HE could have foreseen she would become, and such as, wonderful and lamentable to say, she *has* become. He has thus broken her magic spells; He has taken the wand of enchantment from her hand; He has lifted the mask from her face; and with His Divine Hand He has written her true character in large letters, and has planted her title on her forehead, to be seen and read by all,—“MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE ABOMINATIONS OF THE EARTH⁵.”

Thus the Almighty and All-wise God Himself has vouchsafed to be the Arbiter between Babylon

⁴ Rev. xvi. 19. xviii. 5.

⁵ Rev. xvii. 5.

and Sion, between the Harlot and the Bride, between Rome and the Church. And therefore, with the Apocalypse in our hands, we need not fear the anathemas which Rome now hurls against us. The Thunders of the Roman Pontiff are not so powerful and dreadful as the Thunders of St. John, the divine Boanerges of Patmos, which are winged by the Spirit of God.

What is it to us, if the Pope⁶ of Rome declares *Ye cannot be saved, unless ye bow to me*, when the Holy Ghost says by St. John, *Come out of her, My People, that ye be not partakers of her sins, and that ye receive not of her plagues?*

Here then we have a *divine* Vindication of the Church of England, and of her Reformation; and our appeal is, in this great question between us and Rome, not to Bishop Jewel and Hooker, not to Bishop Andrewes and Archbishop Bramhall, admirable as their writings are, but it is to the beloved disciple of Christ, and to the Holy Spirit of God.

IX. Some persons, impelled by charitable motives, which are entitled to respect, have cherished a hope that a Union might one day be possible between the *Churches* of England and Rome: and some, it is to be feared, have been

⁶ Pope Boniface VIII. Extra. I. Tit. viii. says, “Subesse Romano Pontifici, omni humanæ creaturæ declaramus esse de necessitate salutis.”

betrayed into suppressions and compromises of the truth, with a view to that result.

It is indeed greatly to be wished, that, if it so pleased God, *all Churches* might be united in the truth. It may, also, be reasonably expected, that, as the time of her doom draws near, many *members of the Church of Rome* may be awakened from their slumber,—that they may be excited by God's grace to examine their own position, and to contrast the present tenets of Rome with the doctrines of Christ and His Apostles. Thus they may be enabled to purify the truth which they retain from the dross of corruption with which it is adulterated; thus they may be empowered by God's grace to emancipate themselves from her thralldom *into the glorious liberty of the children of God*⁷.

Our own duty it is, to do all in our power to accelerate this blessed work. But let us be sure that it will be *impeded* by all who *disguise the truth*. It will be retarded by all who connive at, flatter, or extenuate guilt. It can only be furthered by uncompromising, though not uncharitable, statements of the sin and danger of communicating in the errors and corruptions of Rome.

And, of all the instruments which it has pleased God to give us for this holy labour of religious Restoration, none assuredly is so effectual as the language of the Holy Spirit in the Apocalypse of St. John.

⁷ Rom. viii. 21.

His divine Voice forbids us to look for Union with the *Church of Rome*. We cannot unite with her as *she is now*; and it forbids us to expect that Rome will be other than *she is*. It reveals the awful fact that *Babylon will be Babylon to the end*. It displays her ruin. It says that *death, mourning, and famine*, are her destiny; and that she will be *burnt with fire*⁸. It shows us *the smoke of her burning*⁹; and we look upon that sad spectacle from afar with such feelings of amazement and awe as filled the heart of the Patriarch, when *he looked toward Sodom and Gomorrah, and toward all the land of the plain; and, lo, the smoke of the country went up as the smoke of a furnace*¹.

These things were written for our learning.

Let none imagine that Rome is changed: that, although she was once proud and cruel, she is now humble and gentle; and that we have nothing to fear from her. This is not the doctrine of St. John. It is not the language of the Holy Ghost. The Apocalypse teaches us that she is unchanged and unchangeable. It warns us, that *if* she regains her sway, she will persecute with the same fury as before². She will break forth with all the vio-

⁸ Rev. xvii. 16.

⁹ Rev. xviii. 8.

¹ Gen. xix. 28.

² Let me add here the sober reflections of our great philosophical divine, Bishop Butler:—"The value of our own (Established Church) ought to be very much heightened in our esteem by considering what it is a security from,—I mean the great corruption of Christianity, Popery; which is *ever hard at work to bring us again under its yoke*. Whoever will

lence of suppressed rage. She will again be *drunken with the blood of the Saints*³. Let us be sure of this; and let us take heed accordingly. We have need to do so; more need, perhaps, than some of us suppose. The warning is from God: *He that hath ears to hear, let him hear*⁴.

X. Again: from the Apocalypse we learn that Rome will be visited with plagues, like Egypt, but that, like the Sovereign of Egypt, she will *not repent*: her empire will be *darkened*⁵, and her citizens will *gnaw their tongues for pain*⁶. But she will *not repent of her deeds*⁷. She will be Babylon to the end. And God forbid that Britain should be joined with Babylon!

Here then is a warning to us as a Nation. Let us pause before, with a view to peace, we sacrifice truth. Let us not incur God's malediction, *by doing evil that good may come*⁸. Let us *repent* of the sins we have already committed, in this respect.

consider Popery as it is professed at Rome, may see that it is a manifest *open usurpation of all human and divine authority*. In those Roman Catholic countries, where its monstrous claims are not admitted, and the civil power does in many respects restrain the Papal, yet *Persecution is professed*, as it is also *enjoined* by what is acknowledged to be their highest authority,—a General Council, so called, with a Pope at the head of it; and is *practised in all* of them, I think *without exception*, where it can be done with safety.”—Bp. Butler's Sermon. V. on 1 Tim. ii. 1, 2.

³ Rev. xvii. 6.

⁴ Matth. xi. 15. Rev. ii. 7. 11. 17. 29.

⁵ Rev. xvi. 10.

⁶ Ibid.

⁷ Rev. xvi. 9. 11.

⁸ Rom. iii. 8.

Let us not treat the Roman Babylon as if it were Sion, lest God should treat our English Sion as if it were Babylon.

XI. Many there are among us, who seem to find pleasure in forgetting the spiritual blessings, which the members of the Church of England enjoy, and to take pleasure in exposing and exaggerating personal defects in her Rulers; and some there are who speak of the Church of Rome as *the* Catholic Church, the Roman See as a Centre of Unity, and would bring all men under the sway of the Roman Pontiff.

Let them look at the Churches of Asia as represented in the earlier chapters of the Apocalypse. They are Seven, and by their Seven-fold unity they represent the Universal Church, made up of particular Churches: and what is said by Christ to them, is not to be understood as said to them exclusively, but as addressed to every Church in Christendom. The language of St. John, to each of them is, “Hear what the Spirit saith unto the Churches⁹.”

Were the seven Churches of Asia subject to the Bishop of Rome? No. Was any *one* of them so subject? Not one. They were all governed by St. John, and one *like the Son of man walked in the midst of the Candlesticks*, and ordered St. John to *write to the Angel* of each Church. That is, every Church in Christendom is governed by Christ: and

⁹ Rev. ii. 7. 11. 17. 29. iii. 6. 13. 22.

it is instructed by Him, not through the Bishop of Rome—but through its own Bishops; it is responsible to them, and through them to Christ.

The Seven Churches of Asia are now no more. *Their Candlesticks have been removed.* Here is a solemn warning to the Church of Rome—*Remember whence thou art fallen; repent, and do thy first works, or I will remove thy Candlestick out of its place*¹. Cease to claim Universal Dominion: Cease to boast that the Roman See is the Rock of the Church. Behold the *true* Catholic and Apostolic Church displayed by St. John. She does not wear the Papal tiara, but is crowned with *twelve* stars²; she does not sit upon the seven hills, but she has *twelve* foundations, and in them are the names of the *twelve* Apostles of the Lamb³.

If, therefore, any of the members of the Church of England should feel shaken in their allegiance to her, or be fascinated by the claims of Rome, they will find divine guidance and warning in the Apocalypse.

We thank God, and we can never thank Him enough, that the Church of England does not impose any unscriptural terms of communion; that she holds in her hands the Scriptures pure and entire; that she administers the Sacraments fully and freely by an Apostolic Priesthood; that she keeps the Catholic Faith as embodied in the Three

¹ Rev. ii. 5.

² Rev. xii. 1.

³ Rev. xxi. 14. This *twelve-fold* Apostolic Universality of the Church is also displayed in the number of the sealed, who are 12 × 12,000. Rev. vii. 4. xiv. 1.

Creeds, and possesses a Liturgy such as Angels might love to use. But we do *not* say that the Church of England is *perfect*. No: there are tares mixed with the wheat here, and in every part of the visible Church. We are on earth, and not in heaven; and we are subject to the infirmities of earth. In this world we *dwell in Mesech, and have our habitation in the tents of Kedar*⁴. On earth, the true Church of Christ is not, and never will be, in a state of peace and happiness. No: she is the Woman persecuted by the Dragon, and driven by *him into the Wilderness*, subject to manifold persecutions, offences, distresses, and trials, from within and without. But the Church in the wilderness *brings forth a man-child*, who has power to *rule the nations with a rod of iron*, and is *caught up to God, and His throne*. Such will be the lot of the *remnant of her seed who keep the commandments of God, and have the testimony of Jesus Christ*⁵. Such is the character of the true Church; and so now the Church of England, distracted as she is by divisions within, and beleaguered by foes without, and persecuted by the powers of Evil, and, like Eve, *bringing forth children in sorrow, and in travail with them till Christ be formed in their hearts*⁶, has never failed to bring forth masculine spirits, who have been endued with power by Christ to break the earthen vessels of godless theories with the iron rod of God's Word⁷;

⁴ Psalm cxx. 5.

⁵ See Rev. xii. 5—17.

⁶ Gen. iii. 16. Gal. iv. 19.

⁷ Psalm ii. 9.

and they have been caught up to Christ in a glorious apotheosis. And if we are true to Christ, if we are of the *holy seed*, and *keep God's commandments*, and *have the testimony of Jesus Christ*, in this wilderness of doubt and danger, even Persecution itself will give us wings for heaven.

And, that we may not be perplexed by the lukewarmness of many who profess the truth, or exasperated by the tyranny of evil men, and so, in a fit of weak and irritable impatience, fall into schism,—let us observe the Apocalyptic Churches. Though under the government of St. John and of Apostolic Bishops, not one of them is free from blemish. Christ *does not find their works perfect*⁸. He notes their errors in doctrine, and reproves their defects in discipline⁹. And what follows? Does He advise their members to quit them? Does He exhort them to pass from Ephesus or Sardis to *Rome*, and to look for peace and perfection there? No: He commands them *to repent, to watch, to strengthen the things that remain, to abide in the truth, to be faithful unto death*. This is His exhortation to us. Hold fast the truth. *In patience possess ye your souls*¹. Edify the Church of England by long-suffering, meekness, zeal, faithfulness, holiness, and love. Pray for her, labour for her: be thankful for the privileges, the inestimable privileges, which you enjoy in her communion. Use them aright; and *you will save yourself and others*².

⁸ Rev. iii. 2.

⁹ Rev. ii. 5. 10. 16. 20. iii. 2.

¹ Luke xxi. 19.

² 1 Tim. iv. 16.

But let us now remark, that the Apostle St. John, as we have seen, having before his eyes many Churches requiring reformation, Churches of *his own age* and under *his own jurisdiction*, yet says little to them *compared* with what he speaks concerning the *future* condition of *another* Church, the Church of the City on the Seven Hills,—the Church of the imperial City,—the Church of Rome.

He *contrasts* her, in her corrupt state, with the Woman in the wilderness,—who will hereafter be the Bride in heaven; that is, he contrasts her with the Church militant on earth who will hereafter be the Church triumphant and glorified. And he calls her the harlot. He contrasts her with the new Jerusalem, or spiritual Sion, and he calls her Babylon. He reveals her history, even to her fall.

And wherefore does he speak so largely of her? Because, being inspired by the Holy Ghost, he foreknew what she would become. He foresaw how imposing her claims would be; how extensive her sway; how powerful her influence; how dangerous her corruptions; how deadly her errors; and how awful her end.

Therefore he uplifts the veil which hung before the future, and he displays her in her true colours. He writes her name on her forehead,—*Mystery, Babylon the Great*. He does this in love, and in desire for our salvation. He does it, in order that no one may be deceived by her; that no one may regard her as the Bride, since Christ condemns her as the Harlot; and that none should dwell in her as Sion, since God will destroy her as Babylon.

XII. The Church of Rome holds in her hand the Apocalypse—the *Revelation of Jesus Christ*. She acknowledges it to be divine³. Wonderful to say, she founds her claims on those very grounds which identify her with the faithless Church,—the Apocalyptic Babylon. As follows;—

1. The Church of Rome boasts of Universality.

And the Harlot is seated *on many waters, which are Nations, and Peoples and Tongues*.

2. The Church of Rome arrogates Indefectibility.

And the Harlot says *that she is a Queen for ever*.

3. The Church of Rome vaunts temporal felicity, and claims supremacy over all.

And the Harlot has *kings* at her feet.

4. The Church of Rome prides herself on working miracles.

And the minister of the Harlot makes *fire to descend from heaven*.

5. The Church of Rome points to the Unity of all her members in one creed, and to their subjection under one supreme visible Head.

And the Harlot requires *all to receive her mark, and to drink of her cup*.

Hence it appears that Rome's "*notes of the Church*," are marks of the Harlot: Rome's trophies of triumph are stigmas of her shame; the very claims which she makes to be Sion, confirm the proof that she is Babylon.

³ See Canon of Council of Trent, Sess. iv. See above, p. xii. and p. 35.

Therefore, let us not be weak in the faith; let us not be confounded by the wide extent, the temporal prosperity, the alleged Unity and Universality, and the long impunity, of Rome. It was prophesied by St. John that she would have a wide and enduring sway, that God, in His long-suffering to her, would give her time to repent, if haply she would repent; that He would heal her, if she would be healed; but that, alas! she would *not repent*, and that her sins would at length *ascend to heaven*, and that *she would come in remembrance before God*. And when that awful hour shall arrive, then, woe to the Preachers of the Gospel, if they have not taken up the warning of St. John, and sounded the trumpet of alarm in the ears of their hearers, *Come out of her, my people, and be not partakers of her sins, lest ye receive also of her plagues*⁴.

XIII. Lastly, another caution is here given by St. John.

Some, at the present critical time, may be in danger of being deluded by the confident language and bearing of Rome. They may imagine, that a cause pursued with such sanguine reliance, and with such outward appearance of success, must be good. But let us remember the parallel—BABYLON. *Its streets echoed with music; its halls resounded with mirth and revelry; its king's guards were intoxicated at the gates of the city and at the very*

⁴ Rev. xviii. 4.

doors of the palace, and the vessels of God were on the tables at the royal banquet, when *the fingers of a man's hand came forth from the wall,—* and Babylon fell⁵!

So Rome will be most infatuated, when most in peril. She will exult with joy, and be flushed with hope, and be elated with triumph, when the judgments of God are ready to fall upon her. Her Princes and her Prelates will vaunt her power, and will, as at this hour, be making new aggressions, and be putting forth new doctrines, and be entranced in a dream of security, when her doom is nigh. And, as the great River, the river Euphrates, the glory and bulwark of Babylon, became a road for Cyrus and his victorious army, when he besieged and took the city, so the swelling stream of Rome's Supremacy, which has now flowed on so proudly for so many centuries, and has served for her aggrandizement, will be in God's hands the means and occasion of her destruction and final desolation; and so the *drying up* of that spiritual *Euphrates* will prepare a *Way for the Kings of the East*⁶—that is, for JESUS CHRIST, and for the *Children of Light*, who are His faithful soldiers and servants, and who will be admitted to share in the royal splendour of the Mighty Conqueror, the

⁵ Compare Dan. v. 5, &c., and Isaiah xxi., with Xenophon Cyrop. vii. 5. See above, p. 10.

⁶ Rev. xvi. 12. cp. Isa. xlv. 27, 28. xlv. 1. Jerem. l. 38. li. 36.

King of Glory, Who is the *Dayspring from on high,—the Light of the World,—the Sun of Righteousness, with healing in his wings*⁷.

May we be of that blessed company, through Jesus Christ our Lord. *Amen.*

⁷ Luke i. 78. John viii. 12. Mal. iv. 2.

POSTSCRIPT.

ON Sunday, April 28, 1850, the following words were spoken in a Sermon preached in Westminster Abbey¹. The reason for which attention is now drawn to them may be inferred from the paragraph with which they close.

"We have been contemplating the two MYSTERIES of the Apocalypse. The word *Mystery* signifies something *spiritual*; it here describes a *Church*. The first Mystery is explained to us by Christ Himself. *The Mystery of the Seven Stars which thou sawest . . . The Seven Stars are the Angels of the Seven Churches, and the Seven Candlesticks which thou sawest are the Seven Churches*².

"The second Mystery is explained also. *I will tell thee the Mystery of the Woman*. The Beast that carrieth her, which hath the Seven Heads, is described, and *The Seven Heads are* expounded to be *Seven Mountains on which the Woman sitteth*³.

¹They were also repeated in Occasional Sermons by the Author of this Essay, No. VIII. p. 215.

²Rev. i. 20.

³Rev. xvii. 7. 9.

"The first Mystery is the Mystery of the Seven Stars.

"The second Mystery is the Mystery of the Seven Hills.

"The first Mystery represents the UNIVERSAL CHURCH in its sevenfold fulness, containing within it all particular Churches.

"The second Mystery represents a particular Church, the Church on Seven Hills, the CHURCH of ROME, claiming to be the Church Universal.

"The first Mystery represents the Universal Church, liable to defects, but not imposing errors as terms of communion; and therefore, by virtue of the Word and the Sacraments, held together in Apostolic Communion with St. John and with Christ, Who *walketh in the midst of it*, and governed by an Apostolic Ministry, shining like a glorious constellation in the Hand of Christ.

"The second Mystery represents the particular Church of Rome, holding the cup of her false doctrines in her hand, and making all nations to drink thereof. And the voice from heaven cries, *Come out of her, My People*, that ye be not partakers of her sins, and that ye receive not of her plagues.

"The first Mystery is a 'Mystery of Godliness.'

"The second is a 'Mystery of Iniquity.'

"Such is the interpretation of the two Mysteries of the Apocalypse.

"If any Minister or Member of the Church of Rome can disprove this conclusion, he is hereby in-

vited to do so. If he can, doubtless he will ; and if none attempt it, it may be presumed that they cannot ; and if they cannot, then, as they love their salvation, they ought to embrace the truth, which is preached to them by the mouth of St. John, and by the voice of CHRIST."

This appeal was reiterated, in Westminster Abbey, on Sunday, Feb. 16, 1851⁴. As far as the writer is aware, no reply has as yet been made to it by any member of the Church of Rome. It is therefore repeated here.

⁴ Also published in Occasional Sermons, No. XV. p. 190.

THE END.

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